HERESIOGRAPHY,

Or a Description and History of the

HERETICKS and SECTARIES

Sprang up in these latter times.

DECLARING

1. *Their Original and first proceeding.*
2. *Their Errors and Blasphemies.*
3. *Their several sorts.*
4. *Their Audacious boldnesse in those dayes.*
5. *The confutation of their Errours.*
6. *How they have been punished and suppress'd amongst us heretofore, and likewise the execution of the Law upon them at this present.*

The sixth Edition, whereunto is added the last year 1661. Many new additions, not heretofore extant in print; Together with brasse Plates of the most eminent *Sectaries*; Also more new additions, & Brass plates not printed til this present *April* 1662. as appears in the page against the Frontispiece.

By EPHRAIM PAGITT, late Minister of St. *Edmonds Lumbard street.*

Matt 15. 17. *Beware of false Prophets, which come to you in sheeps clothing but inwardly they are ravening wolves*

LONDON,
Printed for *William Lee*, and are to be sold at his shop at the *Turks-Head* in *Fleetstreet*, 1662.

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John Tamas his Treason and Execution
Ranters in *Black-Fryars*.
The Conclusion for Peace.

HERESIOGRAPHY

OR

A description of the Heretick^s and Sectaries of these latter times

By E: Pagitt

The sixth Edition with many Additions

Math: 15 17:

Beware of false Prophets, which come to you in Sheepes clothing, but inwardly are rauening wolues.

Imprimatur Ia: Cranford

R. J.

London printed for W. L: & are to be sould at his shop in Fleet street.

1661

15 Nov. 15 Sept

To the Right Honourable Sir *John Frederick* Knight and Baronet, Lord Mayor of the City of *London*.

My LORD,

Hereſie being like the Plague or Peſtilence which uſually ſeizeth firſt upon the Metropolis, and great Cities of Kingdomes, doth more particularly oblige and require its chief Magiſtrates care and diligence to keep it from ſpreading, that by any means it might be remedied.

This my Lord vindicates the Dedication of this ſmall tract of Hereſiography to your Honour, who are principally and cheifly concerned in a vigilant obſervation and heed of the growing evil of this infectious and contagious malady.

That you have approved your ſelf ſuch a Magiſtrate. I will not be ſo vainly preſumptuous, as to tell your Lordſhip: that the great moderation for which you are ſo deſervedly beloved is entirely diſpenced with in this matter, that you are ſtrict even to rigidneſs in the diſcountenancing and ſuppreſſing of thoſe monſtrous Sects and Schiſmes, which have ſo lately infeſted and almoſt laid waſt this Church, is a truth ſo obvious, that I ſhall tire the Reader in aſſerting it.

But my Lord this dangerous weed was never ſo trodden

trodden down but that it would again lift up its head, like the serpent ready to expire it will rear up its poysonous head and hiss again, so that even the future administration of your present annual Authority cannot warrant your Lordship that effect of your industry and watchfulness which probably might be expected, much less to the ensuing ages. Under the good and auspicious name therefore of your Lordship, I presume to publish this peece the sixth time, and under your Noble and benigne patronage to recommend it to your Honourable Successors, to be your and their Monitor and continual remembrancer of that mischief of Heresie which is alwayes lurking and ready to break out upon us, upon any the least opportunity or advantage.

And this my Lord was the deceased Learned Authors designe in inscribing your whole Honourable Court to this his work, being to serve for a standing caution in those succeeding times, in which he saw this swarme of Locusts would be flying abroad, and o're-spreading this City: and forewarn'd *we use to say* forearm'd.

But my Lord, unless the Lord keep the City, the watchman watcheth but in vain, *'twas beyond the skill of Authority to redress or stop the violence of this evil. Indeed! (Oh grief to speak it) some of the watchmen ought to have been watched themselvs, who both complyed with this enemy, and in conclusion run over and turned renegads, and were the most absolute foes of the Protestant Religion.*

Pray

Pray my Lord be not troubled if this occasion reflect your thoughts on the late distractions. Consider God hath reserved you and your Honour for peaceful times, and by those signal blessings hath accommodated and respected your Magistracy, and exalted you without fear or temptation to the pinacle of your City Honour. Retrospection therefore my Lord ought to be your only most steady and constant look, however the serenity of the present gladness in the wonderfull and miraculous kindnesses of God towards us may indulge you a forward look too (*with* peacefull Janus) *towards the restored Temple.*

Review my Lord the strange and audacious practices and Tenets of our late ruling and prevailing Sectaries, be your Lordship pleased to deduce them from their rise and original here in this City, and so nothing can be more plainly evinced, then that a dissenting from the established Religion, ushering and countenancing an Independant Toleration (*the shame and misery of our Church*) *was the break gap to all those mischiefs that flowed in upon the King and his Kingdoms. There is also my Lord a sort of people as bad as these, the Libertins of the Age who are neuters in Religion; there are likewise a Jesuited kinde of men very rife in this City and Kingdom, between these two on one hand, and the Sectary on the other, how little room is left for Religion? The Licentiousnesse of which profanity invades our Sabbath, and other Christian duties, and now almost bare-faced pleads its privilege and toleration. But we hope your*

Lordships

Lordships just indignation will also repress and remedy this mischief, which like an ill weed in fat soyles, in the peace and happinesse of these Times springs up amain, to the dishonor of those mercies we have so lately received.

These are undeniable truths, and so venture your Honours reception, without any dress or ceremony of language. And since it is the work of the age to demolish the superstructures of Atheisme *founded upon the opiniona*stry *of these sects and Heresies, who necessarily empty themselves into this Ocean; I am sure your name ought not to be past by and omitted, (though but slightly here graven) in such a Religious and Honorable affair.*

The discovery of their rise, and their prodigious lapses from one errour to worse, of the life and manners and conversation of such sects, is one of the principal parts of that work; Beasts of prey shun the light, and wander in the dark, when the Sun ariseth they return to their Dens and obscurities. This little Tract will serve much to that purpose, will unfold all the windings of this cunning serpent, and lay him out at length, and therefore once more request your Lordships kind acceptation to be the Honorable repository of its Authors memory.

The increase of all Temporal and Eternal happiness and Honour, is and shall be the daily prayer of

Apr. the 4*th.*
1662.

Your Honours most Obedient
and Devoted Servant,
J. Heath.

To the Right Honourable *Thomas Atkin*, Lord Maior of the City of *London*, and to the Right Worshipfull, Sir *Nicholas Rainton*, *Isaac Pennington* Lieutenant of the Tower, Sir *John Wollaston*, *John Glyn* Recorder, Sir *John Cordell*, Sir *Thomas Some*, Sir *John Gayr*, Sir *Jacob Garret*, *Thomas Adams*, *John Warner*, *John Towse*, *Abraham Raynardson*, *George Garrat*, Sir *George Clerke*, *John Langham*, *Thomas Andrewes*, *John Fulke*, *James Bunch*, *William Gibbs*, and *Richard Chambers* Sheriffs: *Samuel Warner*, *William Barkley*, *Thomas Foot*, *John Kendrick*, *Thomas Culham*, *Simon Edmonds*, Aldermen of the said City.

RIght Honourable, and Right Worshipfull, whereas I have lately published a *Christianography*, or a description of many great Churches of Christians in the World, some of which are for extent, larger than the Church of *Rome* in *Europe*, for time more antient, for succession as continual, for faith more sound: who believe with us the Church of God to be Catholike, as it is in the Apostles Creed, and not as it is set down in the new *Trent* Creed, confined to *Rome*; who renounce the Popes Supremacy, some of them excommunicating him for a *Schismatick* and *Heretick*.

Who receive the holy Communion in both kinds, they all drink of Christ's cup, and abhor the Romish decree, made contrary to Christ's institution.

Who make no Images to be worshipped.

Who do not acknowledge the figment of Purgatory, nor use any Prayers to be delivered from the feigned pains thereof.

Who have their Prayers in their own tongue, and mutter them not in Latine as the Romists do.

Who forbid not marriage, (the prohibiting of which is called by St. *Paul*, *the doctrine of Devils*.) Their Priests may, and do marry.

Who hold not Popish Transubstantiation.

Who prohibit not Lay-men the reading of the holy Scriptures, commanded by Christ himself.

Who do not joyn with Christ's Intercession, the suffrages of Saints; nor with his Justification, the merit of works; nor with his satisfaction, Papal Indulgences.

These points with some others, which the ambition and avarice of the Romists hath lately hatched, they renounce with us.

This work I purposing to perfect, and consummate to the glory of God, the great profit of the Church, and establishing of mens consciences, they seeing the unity and agreement of the holy Churches in the world with us; *Behold suddenly a numerous company of other* Heretick*s stole in upon us like the Locusts*, Revel. 9.

As the unpure *Familists*, who blasphemously pretend to be godified like God, whereas indeed they are devillified like their Father the Devil.

The illuminated *Anabaptists*, who blasphemously affirm the Baptism of Children to be the mark of the Beast, and to come from Antichrist.

The Donatistical *Brownists*, who in times past hid themselves in holes; now lift up their heads, and vent openly their errors, infecting our people.

The *Antinomians*, who teach as I find, such a fair and easie way to heaven, *viz.* That a man need not be troubled by the Law before faith; and that faith is not a going out of himself to take hold of Christ, but only a discerning that Christ is his, and that after this, such a man must see nothing in himself, have nothing, do nothing, need no sorrow nor repentance, nor be pressed to duties, need never pray, unless moved by the Spirit: If he fall into sin, never the more

more disliked of God, nor his condition the worse: and that he must abide in the height of comfort, though he fall into grosse sinne. The novelty of this doctrine takes so well, or rather ill, that multitudes of simple men and women dance after their Pipes, they run after these men as if they were mad, crowding the Churches, filling their doors and windows.

The *Independents* trouble also our poor Church, who pretend that they have a perfect model of *Church* government, which Almighty God hath revealed to them, which many like better than the government of the Reformed *Churches*, being perswaded that in *Independency* they may have liberty to do what they list, having no government, hoping to be as free as their Teachers, who will have none at all.

The *Arminians* also an after brood of the *Pelagians*, broach their erroneous opinions.

The *Sabbatarians* affirm the old Jewish Sabbath to be kept, and not the Lords day.

The *Antisabbatarians* would have no particular Sabbath at all, but every day to be a Sabbath to a Christian man.

The *Traskites*, who would have us observe many Jewish Ceremonies.

We have also *Millenaries*, who affirm that before the day of judgement, Christ shall come down from Heaven, and reign with the Saints upon earth 1000. years, in which time they shall destroy all the wicked, *binding their Kings in chains, and nobles in links of Iron.*

We have *Hetheringtonians*, who hold a hodg-poge of many Heresies, troubling our peoples brains.

We have also *Socinians*, who teach that Christ dyed not to satisfie for our sinnes: and also his Incarnation to be repugnant to reason, and not to be sufficiently prov'd by Scripture, with many other abominable errors.

We have *Arrians*, who deny the Deity of Christ.

We have an *Atheistical Sect*, who affirm that mens soul sleep with their bodies untill the *day of judgment*.

We have *Atheists* too many, as among others, one was committed by a Justice of Peace, who mock'd and jear'd at Christ's Incarnation: his father was burnt at *Tholouze* in *France*; he scaped unpunished among us: too many others we have.

They preach, print, and practise their heretical opinions openly: for books, *vide* the bloody Tenet, witnesse a Tractate of divorce, in which the bonds are let loose to inordinate lust: a pamphlet also in which the soul is laid asleep from the hour of death, unto the hour of judgement, with many others.

Yea, since the suspension of our Church government, every one that listeth turneth Preacher, as *Shoo-makers*, *Coblers*, *Button-makers*, *Hostlers*, and such like, take upon them to expound the holy *Scriptures*, intrude into our *Pulpits*, and vent strange *doctrine*, tending to *faction*, *sedition*, and *blasphemy*.

What mischief these Sectaries have already done, we that have cure of souls in *London*, find and see with great grief of heart, *viz.* Our Congregations forsaking their Pastors; our people becomming of the Tribe of *Gad*, running after seducers as if they were mad; Infants not to be brought to the Sacrament of Baptism; men refusing to receive the holy Communion, and the Lords Prayer accounted abominable, &c. A Volume will hardly contain the hurt that these Sectaries have in a very short time done to this poor *Church*; and doth not the *Common-wealth* suffer with the *Church*? Whence are all these distractions? Who are the Incendiaries that have kindled and blown this fire among us, but these?

Considering with my self the former happinesse of this Kingdome, and the sudden change that is betide it, it being fallen from the height of prosperity to the lowest ebbe

of

of misery, and this not by the incursion of a forein Nation, but by its own children, who imbrue their hands in the blood one of another, with no lesse inhumanity, than *Canibals* or men-eaters, without any reluctation at all; the son against the father, and the father against the son.

And moreover, (which is worst of all) when I consider that some of our Clergy-men (who should like *Moses* stand in the gap to appease Gods anger) do encrease the same, not only by blowing the fire, but by their errours and Schisms which they broach and foment among us; by which they do, as much as in them lyeth, put mens souls in as great danger as their bodies.

And considering again, how we are involved in a most cruel Warre, without any hopes of peace, may not I cry out with the Prophet; *Oh that my head were full of water, and my eyes a fountain of tears, that I might weep for the slain of my people!*

But all this being Gods permitting, let us with patience possesse our souls; let us trust in him, depend upon him, and in his good time he will deliver his Church, and turn all to the best; and in the mean season every man do his best to quench this fire. For my own part, these sad considerations made me leave my *Christianography*, and write an *Heresiography*, to describe the Hereticks and Schismaticks of this time, in which I set down their beginning among us; their heretical opinions and errors, confuting them; and also relate how other Princes and Common-wealths have suppressed them, and how severely some of them have been punished among us.

I know my Reverend Brethren have not been wanting to oppose these Hereticks in Writing and Preaching, in season, and out of season, using all means to suppresse these Heresies; having to that end chosen special men to preach several Lectures in several places: But without your help, and the assistance of our Religious Patriots assembled in

Parliament, they do, and will increase upon us, do what we can.

This Treatise I present to your Lordship, and to this Honourable Senate. What can be more suitable or fitter for you, servants of the Most High God, than that which tendeth to the glory of God, edification of his Church, and vindication of the Truth against the illusion of Sectaries, and Hereticks?

What is more correspondent with the duty of Christian Magistrates, than to assist Gods cause with your political Authority? A question may be asked, whether it be lawfull for the Magistrates to use the sword against Hereticks? To this I answer; such whose Heresies are blasphemous in doctrine, or dangerous to the State, deserve death; the reason is, because they corrupt the Faith. If such as poyson waters and fountains, at which men and beasts drink, deserve capital punishment, how much more they that as much as in them lyeth, go about to poyson mens souls?

Yea, St. *Augustine* saith in his first Tractate upon *John*; *Quantum in ipsis est, Christum in homine occidunt.*

The fore-named St. *Augustine* indeed wavered concerning this point for a time, as he confesseth in one of his Epistles: But when he saw the City wherein he dwelt was reclaimed from *Donatism* by the Magistrates sword, he retracted his opinion.

And expecting the like successe in this Honourable City, I do implore your helps, and that for Jesus Christ's sake: and I pray you give me leave to put you in mind of the *Covenant we made in the presence of Almighty God, the searcher of all hearts, with a true intent to perform the same, as we should answer at that great day, when the secrets of all hearts should be disclosed*, viz. *That we should in like manner without respect of persons, endeavour the extirpation of Popery, Prelacy, Superstition, Heresie, Schism, Prophanesse, and whatsoever shall be found to be contrary to sound Doctrine,*

*Doctrine, and the power of godlinesse, lest we partake in o*r *ther mens sins, and thereby be in danger to receive of her plagues; and that the Lord may be one, and his Name one in the three Kingdomes.* And this I beseech you, in the name of God to take in hand, laying aside all humane reasons.

Let not Gods cause go to wrack, nor by worldly policies, and human reason, be protracted, or retarded.

The Turk will not suffer *Mahomet* to be blasphemed: as we are Christians, let us stand for Christ.

How dangerous the fostering of Hereticks hath been, Histories declare, *viz.* Almighty God sent down fire from Heaven, and consum'd *Antioch*, being a nursery of *Hereticks*. And also how the earth opened, and swallowed *Nicomedia*, the meeting place of the blasphemous *Arians*: also in the *Commentaries* of *Sleiden*, how the *Anabaptists* meeting first in *Conventicles*, surprized *Munster*, and how hardly *Amsterdam* escaped them, *Lambert. Hortens.* writeth. *Paulus Diacon. lib. 15.* *Theod. lib. 2. cap. 26.*

The plague is of all diseases most infectious: I have lived among you almost a Jubilee, and seen your great care and provision to keep the City from infection, in the shutting up the sick, and in carrying them to your Pest-house, in setting Warders to keep the whole from the sick, in making of fires, and perfuming the streets, in resorting to your Churches, in pouring out your prayers to Almighty God, with fasting and almes, to be propitious to you. The plague of Hæresie is greater, and you are now in more danger than when you buried five thousand a week: You have power to keep these Hereticks and Sectaries from Conventicles, and sholing together to infect one another. Fire is dangerous, many great Cities in *Europe* have been almost ruinated by it: I have seen your diligence and dexterity in quenching it in the beginning; your breaking open your Pipes for water, making floods in your streets; your Ergines to cast the water upon the houses; your industry and pains is admirable.

Hæresie

Hæreſie is as dangerous as fire, uſe your beſt endeavours to quench it before it conſumes us.

Thus not doubting, Right Honourable, and Right Worſhipful, of your beſt endeavours to ſuppreſſe theſe *Hereſies*, and *Sectaries*, by whom not only many poor ſouls are infected, but alſo the holy Name of God is blaſphemed, I ceaſe, moſt humbly entreating Almighty God to bleſſe this City, and to give unto you the fruition of all temporal felicities in this life, and the never-failing fulneſſe of bleſſedneſſe in the life to come.

TO

To the Reader.

THou which hast a tender Conſcience, and deſireſt nothing ſo much as to know the right way to Heaven, having many doubts which cauſe thee to leave thy own Paſtor; and run not only to other publick Congregations, but alſo to the private meetings of the Separatiſts, *and others for reſolution.*

For thy ſake and ſafety I have publiſhed this Treatiſe, in which thou mayſt diſcern Truth from Error, having their errors ſet before thee, with the confutation of them out of the holy Scripture.

OVr Lord and Saviour in his holy Sermon in the mount, telling his Diſciples of the narrow way that leadeth unto Life, *he eſpecially fore-warneth them of falſe Prophets:* Beware of falſe Prophets which come to you in ſheeps cloathing, but inwardly they are ravening Wolves. *As if he ſhould ſay, My dear Diſciples, you hearing of the way to Heaven, will be enquiring after it, and eſpecially of Prophets; but let me fore-warn you of falſe Prophets, for inſtead of directing you, they will put you out of the way. Falſe Prophets will come, they are not ſent:* Saint Paul *asketh,* how they can Come. preach except they be ſent? *And this ſtandeth with good reaſon; every true Miniſter ſtandeth in Gods room, being the Lords Ambaſſador to deliver his will, who dare do this unſent?* No man taketh this honour unto himſelf, but he that is called of God, *ſaith my Author to the* Hebrews.

But whence come they now? from the Schools of the Prophets? no, many of them from Mechanick Trades: as one from a ſtable, from currying his horſes; another from his ſtall, from cobling his ſhoos, and theſe ſit down in

Moſes

Moſes *chair to mend all, as Embaſſadors of Ieſus Chriſt, as Heralds of the moſt High God: theſe take upon them to reveal the ſecrets of Almighty God, to open and ſhut Heaven, to ſave mens ſouls.*

But to hear theſe fellows diſcourſe of the holy Trinity, of Gods eternal decree, and other deep points of Divinity, you may hear the mad men in Bedlam *prate as wiſely as they: And are not their hearers that run after them as mad as they?* Are they not bewitched, *as Saint* Paul *telleth the* Galatians?

To you. To you that are my Diſciples: *Daily experience ſheweth us whom the* Anabaptiſts, Brownists, *and other Sectaries go about to ſeduce, viz. not Drunkards, Adulterers, Swearers, and prophane perſons, whom the Devil hath enſnared already, but ſuch as are deſirous of Heaven.* They lead captive (*ſaith St.* Paul) ſilly women who are alwaies learning. *They come unto you in*

In ſheeps clothing. ſheeps cloathing; *that is, like Zealous, and holy Chriſtians: For an example, the Devil turned himſelf into an Angel of light,* Baals *Prieſts uſed long prayers, the blaſphemous* Arrians (*as Saint* Baſil *writeth*) *were eaſily believed, becauſe of their counterfeit holineſſe.*

The Romiſh *ſeducers pretend great ſanctimony: the begging Friars befool'd the Chriſtian world with their pretended holineſſe, with which they varniſhed their lewd lives. Generally they come to you with outward ſanctimony, with a ſeeming contempt of the world, with long prayers, faſting, tears, alms-deeds, ſeeming-zeal, ſeeming-humility, ſeeming-harmleſneſſe, &c.*

They come to you in ſheeps cloathing, *inſinuating themſelves into you, under colour of giving you good counſel: as the Devil their chief, counſelling our firſt parents to break Gods Commandement, promiſed to make them like God: and tempting Chriſt in the wilderneſſe,* promiſed to give him all the Kingdoms of the World, and the glory of them.

And that you may the better avoyd their inchantments, I will ſhew you the method they uſe in deceiving. As

firſt,

first, they endeavour to separate the sheep from their shepheards, bringing them into contempt with their people, affirming them to be unprofitable, unpowerfull, taxing their conversations as prophane, and doctrine as erroneous. Thus smiting your shepheards with their tongues, they draw you to their Conventicles.

2. *To palliate their errors, they pervert the holy Scripture, as that Monster* Arrius *pretended to have 42 places of Scripture against the Deity of Christ; and this he learnt of his father the devil, who perverted part of the* 91 *Psalm.* to tempt our Lord to cast himself down from the Pinacle of the Temple.

And for this cause these Hereticks are enemies to the ten Commandements, being some of the Law; to the Creed, being a brief of the Gospel; and to the Lords prayer, being a perfect form of prayer, containing all that can be asked, or prayed against, by which only a simple man may discern any heretick, contradicting any Commandement of the Decalogue, article of the Faith, and Petition of the Lords prayer. And for this cause the Church of Rome *teacheth the Laity them in Latine, and also they leave out part of the Decalogue in their Catechisms: and for other Hereticks some do null the whole Law, some the Creed, and others the Lords Prayer, affirming it to be abominable. Again, whatsoever outward shew they make of holinesse, they are indeed* ravening Wolves; *therefore our Lord biddeth us* beware of them. *The word* beware *precedeth danger*: As sheep are in danger among Wolves, so are your souls in danger among false Prophets.

The journey of the Israelites *to the earthly* Canaan, *was a type of our journey to the heavenly. And did not one false Prophet* Balaam *do them more mischief in their journey, than* Og *the King of* Bashan, Shehon *King of the* Amorites, *and all their enemies besides? yea, would the Devil himself in his own likenesse have been more noxious to the Church of God, than some Hereticks have been? as one Heretick* Arrius, *denying the Deity of Christ, in a manner infected the whole world.*

The

The like did one other Heretick Eutyches, *erring concerning his humanity, affirming the immensity of Christs divine nature to have swallowed up his humane. Now if Christ had not been man, how could he have dyed for us sinners? and if not God, how could he have wrought the salvation of man-kind?*

Alas what danger are we in now, being invironed with such a multitude of Hereticks? Our Lord telleth us again, by their fruits ye shall know them: *they pretend that they are led by the Spirit. The works of the*
Gal. 5. 22. *Spirit &c.* Paul *setteth forth to be* love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. *If they were led by the holy Spirit,*
2 Tim. 3. *these would be their Characters. But Saint* Paul *telleth us,* That in the latter dayes there shall come men, lovers of their own selves, boasters, proud, cursed speakers, disobedient to parents, unthankful, unholy. *Mr.* Calvin, *that admirable man of God, whose name is yet terrible in the Kingdome of Popery, setteth down certain Characters of these Impostors, taken out of Saint* Augustine.

1. Great Boasters, *making ostentation of their own worth, like* Simon Magus, *who bewitched the People, saying that he himself was some great man: Like the* Gnosticks, *who had a high conceit of their own knowledge, as if they were the only knowing men of the whole world: their common talk is of their own worth and actions.*

2. Superbia tumidi, *blown up with pride, and among us many proud spirits, having not those preferments which they thought themselves worthy of, have forsaken our Church, and gone to* Rome *or* Amsterdam.

3. Calumniis insidiosi, *deceitfull slanderers: and in this faculty of all other Sects the* Brownists *excell: The* Jesuits *are not so bitter against our Church as the* Separatists: *compare their writings.* Michael *the Archangel durst not give the Devil such cursed speaking, nor rail upon him as they do upon us and Gods Church.*

4. *Treacherously*

4. *Treacherously seditious, not preaching peace, as Christ commanded his Disciples to do, but division: yea, the* Brownists *arrogate to themselves the name of* Separatists, *which well they may, being separated from their Mother Church, from all the reformed Churches, and maliciously divided amongst themselves.*

5. *Lest they should seem to be destitute of the light of truth, they arrogate to themselves the shadow of austerity and shew of holinesse.*

6. *Sacrilegious, what the appetite of all* Schismaticks *hath been in this way is notorious, caring not for the ruin of the whole Church, upon condition that they might get somewhat. They have so taught, that some think there is no such sin as Sacrilege at all.*

Our Lord fore-warning us of false Prophets, *and so lively describing them, and we having such Characters and marks to know them: Thou understanding the Decalogue, Creed, and Lords Prayer, if thou be mis-led, thy sin will light upon thine own head. For is there any man so simple, but can tell when the Doctrines they teach crosse any of these?*

And one thing more will aggravate your defection before Almighty God, viz. Your Covenant and Oath, wherewith you bound your selves in the presence of God, to suppresse all Errors, Heresies, and Schism; God forbid but that you should keep your Covenant which we ministred, and you received with great alacrity.

To draw to an end, Epiphanius *writing of the Heresies of his time, calleth his Book* Pænarium; *that is, a medicinable box, containing saving medicaments against lying Doctrine.*

The end of my writing is not to hurt any man, but to give warning to well-minded souls, and especially to them that are entangled with Errors, to pray to God to give them grace to see and renounce their Errors, and to acknowledge the truth, that they may recover themselves out of the snare of the Devil.

And if my paines shall do any good in the confirmation

of

of any against Seducers, in fore-warning them to beware of private Conventicles, and to keep them close to the publique Ministry of the Word, and Communion of Saints in Gods Church, I shall think my labour well bestowed.

The God of peace grant that all they that confesse his holy name, may agree in the truth of his holy Word, and live in unity and godly love, Amen.

So prayeth thine in the Lord,
Old *Ephraim Pagit.*

THE STATIONER TO THE READER.

COurteous Reader, five ſeveral Impreſſions of Mr. *Pagits* Hæreſiography having heretofore been ſold off, and being importun'd by divers knowing men to put forth this ſixt Edition with Additions, I have been at the charge once more to have it reprinted, hoping it may (as I am told it will) be a means of ſetling Unity and Peace amongſt us, by giving a ſtop to, or checking the ſpreading and infectious growth of Error and Hereſie among us. A brief account hereof I intend

to give you; but requisite it is that I first speak something concerning the Reverend Author Mr. *Ephraim Pagit*.

He was a Gentleman of an antient Family, the son of *Eusebius Pagit*, Minister, that about sixty or seventy years since writ the *History of the Bible*, a small book, but of great esteem then at the first coming forth, yea, even to this day, as may appear by the many thousands that have been, and still are vended thereof. His Father bred him up a Scholar, and so good a proficient it seems he was, that at his first coming almost the University the *Greek* Professor there desir'd his acquaintance, made use of him, and had his help and assistance in several Languages, he understanding, and writing, being not above twenty five or twenty six years of age, fifteen or sixteen: for, besides the *Latine* and *Greek*, he was well skill'd in most of the Oriental, and spake the High and Low *Dutch*, *French*, *Italian*, *Spanish*, *Polish*, *Slavonian*, and other Tongues.. All these I have seen written with his own hand in Bishop *Whitgifts* time on a frame lent me by his Kinsman *Justinian Pagit* of *Grais-Inn* Esquire, wherein the Grounds of Divinity are laid down by way of Analysis.

Having

Having left the University, I find him setled in *London*, and Minister of *St. Edmunds* in *Lumbard-street*, where he continued Parson many years, having his constant abode near unto the Church; and to the Church he kept him close, a true son he was thereof, firm to his Principles, and constantly adhering to that Doctrine and Discipline which, as not contradicting the Scriptures, was approv'd of by the antient Fathers, and had here been established by Law, in the reign of King *Edward* the sixth, Queen *Elizabeth*, King *James*, and King *Charls* of blessed memory, maugre all contradiction and opposition whatsoever, setting himself as a pattern for our imitation if we should chance (which God forbid) to fall again into such wavering and distracted times. Yet this was not all, he ceas'd not to sound these things continually in the ears of his Auditors, so that they had both President and Precept from him to incite them to, and confirm them in Constancy and Obedience. As if he minded that of *St. Paul*, Take heed unto thy self and to thy Doctrine, so shalt thou save thy self and them that hear thee. Add hereunto, that if he had rested here and

proceeded no further, he might perhaps have injoyed this Worlds content, having wherewithall to live in a plentifull manner, in that he married the Lady *Bord*, formerly wife to Sr. *Stephan Bord*, of a worshipfull Family in *Sussex*: but he thought it seems himself born for the publick good; there was almost a general defection, Heresie and Error began to take deep root, and to spread far and wide over the face of the Earth, he sets himself to discover, root up, and hinder the growth of these, and thereupon writes, and divulges his Heregography. But hence sprung his trouble, the Enemies of goodnesse making that the ground of their malice, which he writ to undeceive and bring them into the way of Truth, and hereupon is he persecuted, reviled, slandered, and through false suggestions suffers even imprisonment it self. He gave not ground for all this, but bore up manfully, patiently suffering what their malice could inflict, till at last the Lord in mercy put an end to his misery, taking him (in the year 1650. and the 84th age) unto himself, and for his momentary and light afflictions here, giving him an exceeding surpassing eternal weight of Glory in Heaven.

Thus

Thus have I done with this Reverend Author, and shall speak but a word or two concerning this Tractate which I now again present to thy view.

The Copy I bought, with what Books remain'd unsold of the first Edition. It hath since been to my no small Damage reprinted from me; the like hath been attempted of late by others, who had procur'd some Sculptures of the chiefest Hereticks to be plac'd therein, these I purchas'd, and according to their designment have plac'd in this Impression, which I intend to be the last with Additions.

What these Additions are I shall now give notice unto thee.

The first begins at page 163. and ends not till you come to the 222 folio, wherein you have

1. A large Letter written to Mrs. *Trask* to withdraw her from her Judaical opinions.

2. A Relation of the life and proceedings of Mr. *Trask*.

3. A Letter of *Mary Chesters* imprisoned for holding the same Opinions, wherein she renounceth her former Errors, with a relation of her relapsing into the same again.

4. A

4. A Brief Narrative of the life and death of Mrs *Trask*.

5. A Speech delivered in Star-Chamber againſt the Judaical opinions of Mr. *Trask*, by the Reverend father in God, *Lancelot* late Biſhop of *Wincheſter*.

Then have you other Additions from page 244 to 261.

And laſtly, the ſudden and unexpected riſe of *Venner* and his bloudy complices occaſioned me to add ſomething concerning the fifth-Monarchy-men, where by the way you may read *Penries* two Letters to Queen *Elizabeth*, and take notice of his, and *Hacketts* extravagancies, and this begins *pag.* 269. and concludes the Treatiſe. Whatever elſe you find herein is of Mr. *Pagits* own writing, of which I have onely this to ſay, that being ſo great a Scholar, having liv'd ſo long, and ſeen ſo much, he was able both to ſift out, and rightly to judge of what was Truth; that penning it in his old age, when he had one foot already (as they ſay) in the Grave, it cannot be thought to be out of ſelf-intereſt, but onely for thy benefit. Prize then what thou ſhalt find herein contain'd, as the Truth. Think of it as thou wouldſt of the words of a dying friend. Read attentively, ponder ſeriouſly, practiſe care-

carefully as thou art therein directed, and thou wilt not misse of the intended end thy future benefit, which is the hearty wish of thy Real friend

W. Lee.

HERESIOGRAPHY:

OR,

A Description of the Hereticks and Sectaries sprung up in this later Age, &c.

CHAP. I.

Of the Anabaptists.

For the discovery of this Sect I purpose to set down,

1. *Their Orignal and first proceedings.*
2. *Their Errors and Blasphemies.*
3. *A Confutation of their Errors.*
4. *The Orthodox Doctrine of the Church of* England, *opposite to their Errors.*
5. *The several sorts of* Anabaptists.
6. *Of their manner of Rebaptizing, and other fashions.*
7. *How Christian Princes and Magistrates have suppressed them; and especially how they have been punished amongst us.*
8. *Of their audacious boldnesse at this day to publish Books in defence of their Errors, and to challenge our Protestant Divines to publique disputations, and to intrude into our Pulpits to vent their Blasphemies.*
9. *Their moderate Tenets which they own.*

10. *The summe of a Treatise of Mr.* Johnson *the Brownist, against the Anabaptists.*

1. *Of their Original and first proceedings.*

IOHN of LEYDEN.

Were but this Taylor now alive, the Shears
Which clipt the Churches Vest had snipt his cares.
Errors grew hot with Truth, to end the strife
Fate tooke the Shears and cut his thread of life.

Their original.

ABout the year of our Lord God, 1521. Dr. *Luther* preaching the Gospell in *Saxony*, Almighty God blessing his labour, a new Sect (among many others through the instigation of the Devill) began to spring up in the said Country, of certain fanatical

natical people, who boasted that they talked with God, and God with them, who commanded them to kill all the wicked (that is, all that were not of their Sect) and make a new world, in which the innocent and godly should live and reign alone. The Author of this Sect *Melancton* affirmeth to be one *Nicolas Storke*, who would tell his followers that God spake to him by an Angel, and revealed his will to him in dreames, promising him the place of the Angel *Gabriel*, and the Empire of the whole world. He affirmeth the Saints must reign in this world alone, and that he must be their Leader, to kill all the Kings and Princes of the world, and to repurge the Church: he took upon him also to have the gift of discerning spirits, and to know the elect.

In this mans School was one *Thomas Muncer* brought up, who amplified much his Masters Doctrine. He began to preach at *Alsted* in *Turingia*, where he made first an association, administring an oath to all that promised to assist him in killing the ungodly Princes and Magistrates: So long as he preached but his dreams and fancies, the Elector of *Saxony* bore with him; but after he began to preach killing of Princes, and Rebellion, he banished him from *Saxony*, who went to *Nurrenburg*, and being driven from thence to *Mulbus* in *Turingia*, to which place divers of his old Disciples resorted: whatsoever he determined was received as an Oracle, especially when hee preached that all goods must be common, and all men to be free and of equal dignity; an acceptable Doctrine in those parts, where the Nobility used their Tenants like slaves. Upon this his preaching, about 40000. Bores and Tradesmen rose up in *Suevia* and *Francovia*, who took some of the Nobles, ransacked, plundered and burnt houses, carring all before them. *Muncer* also having prepared Munition, and raised a numerous multitude (the meaner sort of people leaving their ploughs and loomes) armed themselves

Anno 1525 *Hortenden. de Anabap. pag.* 11.

Sleid. Lib. 5.

selves to become adventurers in this holy war: one *Phifer*, a chief associate of *Muncers*, rusheth into the countries adjoyning, and destroyed many towns, burnt many houses, and brought away some of the Nobles bound, with a great Booty; which good successe elevated the minds of these Sectaries, and caused a defection in the Country of *Mansfelt*. *Muncer* hoping this defection to be universal, taketh his journey to *Frankbus*, where the *Frankbusians* joyned with him. But before this snowball grew greater by rowling, Count *Mansfield* raiseth forces, sets upon *Muncer*, and slew two hundred of his men; *Muncer* renueth his Army, pitcheth upon a hill by *Frankbus*, intrenched with Carts, Count *Mansfield* with the Princes his Assistants pitying the rude company, sent to offer them impunity and general pardon, if they would but yeeld up the Author of that sedition and return home. *Muncer* falls to preaching, telling them that he was sent from God to command and lead them in this action, and that they should certainly overthrow these, and all other enemies of God, it being Gods promise (who cannot lye) *That the righteous should wash their feet in the blood of the wicked*; & that he had promised him victory, indowing him with such strength that he was able to turn all their bullets back with his Coat; so the Bores refused peace; upon this the Princes began to play upon them with their Ordnance; the Bores neither advanced nor fled, but fell a singing *Come Holy-Ghost*, confiding and expecting that God would fight for them from heaven, according to *Muncers* promise; But when the intrenchments of their Carts were broken, and the Princes Army came to handy-blowes, 5000. of them being slaine, away fled the Bores, some one way, some another, but most of them to *Frankbus*, which City the Princes took, with *Muncer*, who lay hid therein, who with *Phifer* and 300 more were executed and put to death. *Muncer* was so dejected at his death, that

Sleid 104

that he could not make confession of his faith; but with much adoe hee could speak after the Duke of *Brunswick*, who taught him what he should say. Thus the *Suevian* Rebellion was extinguished, the root and branch seeming to be cut off; but the seeds remaining, *Germany* swarmed with *Anabaptists*; a new name, but in effect the old Sect with some additions. *Melchior Hopman*, who called himself *Eliah*, one of greater learning & parts than *Muncer*, (*a*) began to vent the same Errors at *Strausburg*, for which he was imprisoned, and all his followers severally repreſt. This Sect was disperst in the higher and lower *Germany*, especially among the meaner sort of people; (*b*) saith *Hortensius*, one of my Authors, amo g that numerous rabble scarce one was found that was a Scholar, or could write or read.

(a) *Cl. Niel es pag.* 11.

(b) *Horten. p.* 12. *in tanta horum hominum colluvie unus quidem inventus traditur qui literas dedicerit. Sleid.* 52.

The whole world was little enough for their ambition, which they attempted to obtain, beginning their Empire at *Munster*. In the year 1532. *Munster* received the Gospel, and in the year 1533. there comes to town *John Becold*, a taylor of *Leyden*, and with or after him, a great multitude of his fraternity, most of them *Hollanders*. These keeping Conventicles, got in few moneths a great party in *Munster*, and incensed one another with desperate resolutions. The Magistrates not yet infected with their errors, commanded the Sectaries to depart the City; they going out at one gate, came in at another, saying they must not desert Gods cause. The Landgrave of *Hesse* pitying the distressed case of this City, sent Divines to set a bound to the unlimited extravagancy of the *Anabaptists*, offering disputation to them, which they refused, and took a more compendious way to work their own ends: One of them feigning himself to be seized with a Prophetical spirit, ran about the City, crying, *Repent, and be baptized again, lest the wrath of God fall upon you*, many cryed with him; this crying ended in ransacking rich mens houses, and laying hands upon

on the owners; others rushed into the Market-place, crying out, that all that were not re-baptized must be killed presently. The Evangelicks, or Protestants gathered themselves in a place called *Overwater*, and there fortified themselves; after three dayes there was a composition made, that either party should enjoy the freedom of their Religion. This composition gave the *Anabaptists* time to strengthen their party, for they sent their Letters to *Wezel*, and other places, the tenor whereof was, that God had sent an holy Prophet to *Munster*, who spake wonders, and shewed the right way to salvation; and if they would leave their houses, and come to *Munster*, they should have ten times more than they left at home, and with spiritual wealth attain all worldly riches. These fair promises drew the scum of the Towns adjoyning to *Munster* (the poor and idle sort liking that Religion best, that maketh all men alike, all goods common, that pay no rent, tribute, nor tithes, that puts down those Lawes and Magistrates that restrain their licentiousnesse) so that in a short time the City was full of strangers, who looked upon it as upon the land of Promise. The *Anabaptists* knowing their strength, ran to St. *Maurice* Church, burnt it, seized upon the Armory, pillaged and defaced other Churches, depopulated the Colleges, burnt a fair Library, and finally drove the Protestants out of the City, crying out, get ye hence all ye wicked, else you shall all be slain.

Lamb. Hortens. pag. 16.

The *Anabaptists* being Masters of the City, began to erect a Government (although they were enemies to all Superiority, necessity and nature forcing them to choose some Governours, but the Prophets overuled all:) one of the first orders that they made was, That every man should bring his gold, silver, and goods, into the common stock upon pain of death: And there was two maiden Prophetesses that discover'd the concealers: Also they ordered That all books should be burnt but the Bible, which was performed. *John* of

of *Leiden* being in a Prophetical Trance, after he had slept three dayes, pretending to be dumb, called for writing Tables; in which he writ down, That it was the will of the heavenly Father, that twelve men by him named should govern the City, whom he called Judges in *Israel*, which was also put in execution, the antient Magistrates being discharged. Also that it was the good will of the Father that a man should not be tyed to one wife, but to marry as many as he pleased. When some would not approve of this Doctrine, he cited them before the twelve Governours, swearing upon the New Testament that this Doctrine was revealed to him from heaven, and to testifie the evidence of the Spirit, he commanded some of the opposers to be beheaded. Forthwith many Preachers confirmed this Doctrine, but the greatest confirmation was the Prophets practice, who presently married three Wives, and left not till he had fifteen: Many followed his example, and it was accounted a matter of praise to have many Wives: After the promulgation of this Ordinance, the Brethren ran to the handsomest women, striving who should be first served, and lay with them without any contract. *Hortens. p.* 16. *pag.* 28.

After this, one *Iohn Tuscocurer*, a new Prophet, called the Congregation together, and declared, that it was the will of the heavenly Father, That *Iohn* of *Leyden* should be King of the Universe: That hee should sit upon the Throne of his Father *David*; That he should kill all the Kings & Princes, destroy the ungodly, & save the people that loved righteousnesse. This prophecie the multitude entertained, and proclaimed *Iohn* of *Leyden* King of *Sion* with great acclamations. *Hortens. p.* 31.

The new King, being a Taylor, made use of his skill, and translated the Copes and Carpets of the Churches into Robes, and set forth his Majesty in Gold and silver: His Horses also were suitably harnessed with saddles and foot cloths embroydered with gold: He rode abroad in very great

state, having his chief Officers before him: Next before him were two young men, the one carrying a Bible, the other a sword: He himself wore a great chain like the Collar of some Order, his Motto was *Rex justiciæ hujus mundi*, the King of righteousnesse of this world. After him followed fifty Pensioners well clad: Three times a week he kept Court, sitting upon an high Throne in great Magnificence; under him sate *Knipperdoling*, Governour of the City, and lower, his four great Counsellours of State. In that Court he judged all controversies, most of which was about Divorces; for by their new orders any man that was weary of his Wife, might put her away & take another. Among other memorable acts of this new King, I read, that one of his Wives offending him he took her into the Market-place, & cut off her head, causing the rest of his wives to dance about her, & give thanks to their heavenly Father, & then the King began to dance himself, commanding the people to dance with him. Again, *Thuscocurer* the Prophet came to the King sitting in his Throne in more than ordinary Majesty, saying to him, King *Iohn*, the Gospel must be renewed by thee. *Thus saith the Lord God, Goe and say to the King of Zion, that he prepare my supper in the Church-yard of the great Church: and that he send forth Preachers of my word into the four quarters of the world, to teach all nations the way of righteousnesse, and to bring them by the spirit of their mouthes into my sheep-fold.*

Sleid. 154 *Hotenf.* p 34. So a publick Communion was celebrated, which they made a full meal: A great feast it was, both for persons, as also for meat; for there was about four thousand Communicants, and three courses of meat; but between them (saith my Authour) there was an entercourse, for the King accused a man of Treason, and cut off his head, and returned again, and with bloody hands he took upon him to administer the body and blood of Christ, assisted with the Queen, who

who did the office of a Deacon; the like did the principal Officers of State. After Supper the King asked the people, whether they were all heartily disposed to doe Gods will, and to suffer and dye for the Faith. To whom the people answered with one voice, that they would.

Then rose the Prophet and said, *Thus saith the Lord, Chuse men among my people to send to the four quarters of the world, to doe wonders among the Nations, and to publish my wonderous things among strange people.* Then he read the names of 28, of whom himself was one; these Apostles went to the Cities to which they were sent, crying in the streets that they should repent, or else shortly be destroyed; these men were apprehended in the Cities, and put to death, and so there was an end of their Apostleship. Pag. 53.

All this while the City was besieged by Count *Waldeck*, the owner thereof, and so sore oppress with Famine, that they were fain to eat Dogs, Cats, Rats, sodden Leather, yea some their own children. The Princes of the Empire assembled at *Coblents*, pitying the seduced people, sent Letters to the people of *Munster*, representing to them their fault, and danger they were in, and that if they did not submit to their natural Prince, they should draw the whole force of the Empire upon them. This was about *December* 1534 *Hilversum* also one of their Prophets being taken by the besiegers, writ out of the Camp a most sensible Letter to the people of *Munster*, wherein he acknowledgeth that his former Prophecies were impostures, and intreated them to open their eyes to see how they were deluded by a company of Rascals, what a beastly life they led, having violated all Lawes of pudicity and honestie. These Letters moved the hearts of many, who were weary of the lives they lived in, and were also pinched with hunger; and they began to murmur against the King, who calling them together, made a fine speech to them, saying, that he would never

never have thought that they being born again by a new baptism, would shew themselves so impatient for Gods cause, whereas they should have followed St. *Pauls* example, bearing nakedness, hunger, & cold to attain the haven of salvation: That God was powerfull enough to send them Manna and Quailes from heaven; that he had great troopes in *Holland* and *Freezeland* that would certainly come with great povision of victuals, and beat the enemy back: That God had revealed to him that at Easter they should be delivered for certain. Finally, the Town was taken, *June* 1535. having endured a siege of eighteen moneths: After the taking of the Town, it was ordered that the innocent people should be spared, and that all the good Citizens that were come out, or kept in by force, should have restitution of their goods. The Citizens that yeelded were spared, but the fierce *Anabaptists* who would never be tamed, and lay hid in several holes, were sought out, and killed. The King resisted to the last, and being taken with *Knipperdoling* and others, was sent prisoner to a Castle, drawn thither tyed at a horse tayle, he was condemned and executed as a traytor, being tyed to stake, and pulled in divers parts of his body with hot pinchers for an hour and more, and than stricken to the heart with a dagger: With him suffered *Knipperdoling*. The King abjured his errors, but *Knipperdoling* dyed like a mad beast. After their deaths they were put into Iron-cages, and hanged upon the high steeple of St. *Lambert*. Thus died this imaginary King, and *Anabaptistry* was suppressed in *Munster*.

As the *Anabaptists* had surprised *Munster*, so they had the like projects in many other places, but with ill successe: As one *John* of *Geles* was sent to *Amsterdam*, and finding the people fit objects for his delusions, he told them wonders of the new Kingdom of righteousnesse at *Munster*, their liberty of living, their

pillaging

pillaging of Churches, and the inriching themselves with the goods of the ungodly, and of the great designes of their King, of the prophecies of the propagation of his Kingdome, with such discourses. In their private Conventicles they filled the minds of the people with a frantick zeal, and made them long to be fingering Church-Plate, and the goods of the ungodly, pretending that it was an easie matter to suprise *Amsterdam*, which Town (with others) God had given to the King of *Zion*, as the first fruits of his reigne over the world. Herupon they enterprised the taking of the Town, and to kill the Magistrates as they were feasting in their Town-house; but by the providence of God they were deceived of their purpose. They wanting their signall, which was the ringing of the Town Bell, which was not don, (a drunken man having taken away the rope) the company assembled not: many of the *Anabaptists* were slain, and others received condign punishment.

The *Anabaptists* after the death of *Iohn* of *Leyden* chose another King, who with his high Treasurer was taken at *Vtrecht*, and kept in prison: among the exploits of that elected King, he brought his wife into a wood, and there killed her, that without interruption he might lye with her daughter; and he also cut a young wenches throat, lest she should detect him: good store of plate was found in his house, most of it Church-Plate: the King and his Treasurer were burnt. *Hort. pag. 74.*

I read of another King of the *Anabaptists* called *Ian-Wilhemes*, whose execrable deeds and actions are written in *Dutch*, and translated into *French* by *Ch. de Nielles*. This *Ian Wilhemes* was Sonne to one *Theodore Wilhemes*, a Vicar in *Ruremond* in *Gelderland*: this King kept his Residence in divers places, as at *Arnhem* first; and afterwards at *Lovain*, *Wesel*, *Alden*, *Calkar*, *Harlem*, and last of all at a Village called *Avendorp*, not farre from *Wesel*, to which place divers *Ch. Niel. pag. 33.*

resorted

resorted, who had been in the siege of *Munster*: This man succeeded *Cornelius Appleman*, who was executed for his wicked Acts in the City of *Vtrecht*,

Ch. Nielles pag. 52.

Which *Appleman* succeeded *Ian Cordwainer*, who going about to restore the broken fantastick Kingdome of the *Anabaptists*, was discovered by some of his followers to be Captain of the Theeves and Church-robbers, and executed at *Brussels*.

This King *Wilhemes* affirmed the Doctrine of the *Anabaptists* taught in *Munster* to be the true Doctrine to bring men to salvation, and that God for his austere life had given him grace to make known his law more clearly and purely than it had been ever before.

Ibid. pag. 55.

He wrote a book intituled, *Du mariage imprez des Evangeliques*, in which he defended *Polygamy*.

He rob'd and spoyl'd the Country about him, affirming that to rob the ungodly was no sin at all for the people of the new *Ierusalem*, because the good of the land belonged only to Jesus Christ and his Disciples. This wicked rout called themselves *le people de Ian Wilhemes*.

He used a sword, which he called the sword of God and *Gedeon*.

This holy King had 21. Wives to encrease his holy seed, among whom he had *Elsken Thewes*, and *Elizabeth* her daughter: also *Clare* and *Elizabeth*, sisters, daughters of *Ian Marsens*. Of his facinorous Acts, and names of his Queens, you may read more at large in the History of his life, written by *Ch. Niells*. This fanatick King was burnt according to his deserts the 12. of *March*, *Anno* 1580. and divers of his Complices were executed at *Wesel*, *Cleve*, and other places.

Pag. 61. Pource conscione multiplier le nomme deu peuple de dieu.

Ch. Niel. p. 56.

The Hypocrisie of the Anabaptists.

In this History before related, we may see the great Hypocrisie of these Sectaries, who when they crept first into *Munster* made a great shew of holinesse, great humility, great innocence, they would not swear

swear, nor use obscene speech, their ordinary communication was of mortification; but when they became Masters of the Town, they broke the lawes of all pudicity and honesty.

More especially an *Anabaptist* might not bear an office in a country village; but afterwards *Iohn* of *Leyden* their Prophet would be King of the Universe: they would not suffer a man to were a Ring, or a woman a silken gown; but after the suppriſe of *Munster* no Prince was so gloriously arrayed, as King *Iohn* and his officers, and his other attendants.

They pretended that it was not lawful for a Christian man to bear armes or to punish offenders, whereas in *Munster* they exercised all manner of cruelty; King *Iohn* cut off his wives head in the market place, another Prophet his brothers head before his Father, affirming it to be the will of the heavenly Father.

And whereas some good Citizens were grieved at their disorders, and groned under their tyranny, and went about to shake off the yoke of King *Iohns* oppressions, about 50. of them were taken and put to death with all manner of cruelty: *Iohn* of *Leyden* encouraging them, saying, that in that their doing they should do God good service.

The History of the *Anabaptists* you shall find in the fift, and tenth book of *Sleidens* Commentaries: Master *Bullinger* hath written the same, and confuted their Errors: *Lambertus Hortensius* hath written of the *Anabaptists* of the Low countries, and *Iohn Gastius* Minister of *Zurick* of their doings in *Zuitzerland.*

II.

II.

Set down by Pontanus and Bullinger.

The Errors of the *Anabaptists*, set down by *Pontanus*, *Osiander*, *Bullinger*, and others.

Errors not to be tolerated in the Church.

1. *That Christ did not assume his flesh from the Virgin Mary.*

2. *That Christ is not true God, but only indued with more gifts than other men.*

3. *Our righteousnesse not to depend upon faith in Christ, but upon the works of Charity, and Affliction.*

4. *They reject the doctrine of Original sin, and those Doctrines that depend upon it.*

5. *They deny Baptism to Infants, because they cannot make confession of their faith, affirming that the Baptism of Children came from the Pope and the Devill: they call Baptism of infants the mark of the beast.*

6. *They rebaptise them that have been already baptised.*

7. *They dream that before the day of judgement their Church shall destroy all the wicked, and obtain a Monarchy, in which the godly shall reign alone.*

8. *They allow men free will in spiritual things.*

9. *They separate themselves from all other Churches, accounting themselves only pure and holy without sin.*

Gastius pag. 10. Anabap. Sumunt sibi omnes praedicandi munus.

10. *That the Office of the* Ministrie *is of no great efficacy, and that Laymen may preach and administer the Sacraments.*

Errors not be suffered in a Common-wealth without the Ruine of it.

Sleid. com. lib. 10. licere plebeis in magistratus

1. *That it is unlawfull for a Christian man to be a Magistrate, and that the people may depose them.*

2. *That it is not lawfull for a Magistrate to punish any malefactor whatsoever with death.*

3. *That*

3. *That a Christian man cannot with a safe conscience take an oath.*

4. *Nor by Oath promise fidelity to any Prince or Magistrate whatsoever.*

Non licere Christianis jusjurandum dicere. Sleid. lib. 10.

Errors not to be tolerated in Families.

1. *That a Christian may not with a safe conscience possess any thing proper to himself, but whatsoever he hath he must make common.*

2. *That wives of a contrary Religion may be put away, and that it is lawfull for them to take others.*

3. *That a Christian man may have many wives.*

III.

The confutation of these Blasphemous and detestable Errors before named. *Error* 1.

That Christ took not flesh from the Virgin Mary. This Error is flat against the promise of Christ, *Gen* 3. *The seed of the woman shall break the serpents head.* Against the promise made to *Abraham, Gen.* 22. *In thy seed, &c.* To *David, Psal.* 132. 11. *Of the fruit of thy body, &c. Luke* 1. *That which is born of thee,* saith the Angel to Mary. *Rom.* 1. 3. *who was made of the seed of* David, *according to the flesh, whence in the New Testament, he is called the sonne of man.* As also in *Esay, the sonne of a Virgin,* which could not be if he had not taken flesh upon him from the Virgin Mary: neither should our flesh have any hope of Eternal life if he were not made flesh, neither should his passion or resurrection profit us at all. In this point the *Anabaptists* are worse than the *Papists*, yea than the *Turkes* themselves who confesse that Christ was born of a Virgin. The *Melchionists*, a kind of *Anabaptists*, doe not onely hold the opinion above named, but also are diabolical and blasphemous as to curse the flesh *Answer.*

flesh of the blessed Virgin, by maintaining their error: The *Anabaptists* manifest themselves to be of the number of them whom the Apostle St. *John* speaketh of, 2 *Epist. verse* 7. *For many deceivers are come into the world, who confesse not that Iesus Christ is come in the flesh.*

Error 2. That *Christ was not true God.*

Answer. This blasphemous error is contrary to the holy Scripture, as *Iohn* 1. *The word was God, Iohn* 10. *I and the Father am one, Iohn.* 4. *He that seeth the Father, seeth me: I am in the Father, and the Father in me.* Col. 2. 9. *For in him dwelleth all the fulnesse of the Godhead corporally.* Again, 1 *Iohn* 5. *We are in him that is true, even in his Sonne Iesus Christ*, that is the *true* God. And again, if he were not God, no created power had been sufficient for the worke of our redemption and satisfaction of Gods wrath. This Blasphemous opinion reigneth among the *Anabaptists* in *Moravia*: I doe not find this to be maintained by our English *Anabaptists*, but to be the opinion of *Servetus*, who was burnt at *Geneva*, and his followers.

Error 3. Not *to be saved by faith in Christ.*

Answer. What can be more contrary to the holy Scriptures than this detestable Error? Read *Iohn* 3. 16. *God so loved the world, that he gave his only begotten Son, that who so believeth on him should not perish, but have life everlasting.* Rom. 3. 24. *We are justified freely by grace through the redemption that is by Iesus Christ*, Rom. 3. 28. *We conclude that a man is justified by faith without the workes of the Law.*

By the work of Charity and affliction; the passion of Christ is a sufficient ransome for all our sinnes, 1 *Iohn* 1. *The blood of Christ purgeth us from all unrighteousnesse*, Isa. 43. 25. *I am he that blotteth out all thy transgressions, for my own sake, and will not remember thy sinnes.* Heb. 9. *He hath obtained for us eternal redemption:*

tion: Nothing here perfect, 1 Cor. 13. *Neither in his sight can any man living be justified*, Psal. 143. 2. Neither any troubled conscience can be pacified. Rom. 5. 1. *Being justified by faith, we have peace with God, through our Lord Jesus Christ.* And for afflictions, they are either just punishments for our sinnes, or fatherly corrections to stirre us up to a holy life.

They reject the doctrine of Original sin, because (say they) Christ hath taken away all evill, whether it be in the inclination or concupiscence, according to that, *Behold the Lamb of God that taketh away the sinnes of the world.* Also that children, whereas they do neither good nor evill, are under grace, and without sin; but so the infants of all nations and infidels may be saved, being without sin: but the contrary appeareth by the effect of sin, *The reward of sin is death*, Rom. 6. And *David* confesseth expressly, Psal. 51. *Behold I was born in iniquity, and in sin did my Mother conceive me*: and St. *Paul* calleth our inbred concupiscence, *sin dwelling in us.* And *Eph.* 2. *We were by nature the children of wrath.*

They deny the Sacrament of Baptism to Infants. *Error* 5.

The ground of this Error is ignorance, they not knowing what Baptism is, pretending Faith and Repentance to be the essence of Baptism, which Infants are not capable of, and therefore not to be baptized.

To this I answer, As faith and repentance was not the essence of circumcision, but the outward circumcising of the flesh, and the inward circumcising of the heart:

So the essence of baptism is not faith and repentance, but the outward washing of the water, the word annexed, and the inward washing of the Spirit.

Our Lord affirmeth, John 3. *Except a man be born again by water and the Holy Ghost, &c.* St. *Augustin* affirmeth, although sound faith be not presen:, yet

the Sacrament of Baptism may be found. The Greek Patriarch, writing to the German Divines, affirmeth in Baptism the matter to be water, the form the words, viz. This servant of God is baptized in the Name of the Father, Sonne, and Holy Ghost: the instrumental cause to be the Minister.

Hieremia patr. respons.

The *Anabaptists* attribute too much in this Sacrament to their repentance, faith, mortification, and merit, and little or nothing to Gods mercy, which is most contrary to the nature of this holy Sacrament, which seals up unto us our receiving into Gods favour, and grace for his own mercies sake, without any merit of ours.

To palliate this their abominable error, they pervert divers places of holy Scripture, as Matth. 28. Mar. 10. Out of the order of words, *Go and teach all Nations, Baptizing them*: Because that teaching is set before baptizing, they would have children taught before they are baptized.

To this I answer, 1. Whereas teaching is set before baptizing, *Mat.* 28. Baptizing is set before teaching, *Mar.* 1. 4. John *did baptize in the Wildernesse, and teach the baptism of Repentance*: And again, where it is said, *Repent and believe*, whether is faith or repentance first required?

But where find you (say they) a literal command in all the new Testament for the Baptism of Infants?

To this I answer, The new Testament doth not literally command, *Remember to keep holy the Lords day*, nor to say grace before or after meals, or to pray with our families evening or morning, or for women to receive the Communion, and many other such like things, which are moral duties, and may be sufficiently proved by consequence out of the holy Scriptures. As for example, in this very Text which they allege against the baptism of children, the baptism of children is there commanded: *Go and teach all Nations,*

Nations, Baptizing, &c. The meaning is, go and teach all them that are capable of teaching, and baptize them that are capable of baptizing: to make this more plain.

If a man should bid his servant, go shear all my sheep and mark them: if that servant should shear all his sheep, and mark them only that he had shorn, and not mark his Lambs, because he could not shear them, doth that servant fulfill his Masters command? No more had the Apostles done if they had not marked his Lambs as well as his sheep; although they were not capable of Teaching, yet they were capable of marking or baptizing. In laws and precepts that be general, the numerations of singulars are not necessary; because laws do command the whole kind: and therefore the holy Apostles baptized whole families, in which we find none excepted, as St. *Peter* baptized *Cornelius* and his family, *Acts* 10. 48. St. *Paul* baptized the Jaylor, and all that belonged unto him, *Acts* 16. 33. *Lydia* and her household, *Acts* 16. 15. The household of *Stephanus*, 1 *Cor.* 1. 16. &c.

Again, whereas our Lord commandeth, *Mark* 10. *Suffer little Children to come unto me, and forbid them not*; How properly can an infant come unto Christ but by Baptism? Repent they cannot, believe they cannot, as the *Anabaptists* affirm: But by baptism they may come, where the minister in Christs stead receiveth them, and blesseth them; and why all this? *Of such is the Kingdome of God*, and therefore saith our Lord, *Forbid them not.*

St. *Peter* saith, *Acts* 22. 39. *The promise is made to you and to your children*, and therefore be baptized. To whom the promise is made, and Covenant, let no man forbid baptism, which is the seal of the Covenant.

Again, the faith of the Parents may warrant their Infants baptism: yea, though they have but an hisso-

rical faith, and not a justyfying, if they can *credere ad baptismum*, though not *ad salutem*, this faith maketh their children capable of baptism: many in the Apostles times were baptized, having only an historical faith, as *Simon Magus*, and others.

Moreover these phrases, *Teach and baptize*, *Repent and believe*, *Believe and be baptized*, are meant of such as were of riper years, and made profession of the Christian faith, or else the state of Christian Infants in the Gospel were much worse than the condition of the Israelitish Infants under the Law: which to affirm, is an horrible indignity offered unto Christ.

Blasphemy.

Last of all, most blasphemously they called baptism of Christian mens children, the Mark of the Beast, and to come from Antichrist, and especially from Pope *Innocent* the third, who lived about the year 1213.

Instit. 4. cha. 16. S. 6.

Learned Mr. *Calvin* affirmeth the baptism of children to be an holy institution, alwayes observed in Christs Church.

Vid. The harmony of their confessions.

All the reformed Churches use it, and it hath been the practice of the universal Church.

Orat. 40. upon Levit.

The Greek Church, (who yearly excommunicates the Pope) to whom St. *Paul* preached, baptize their infants, as *Gregory Nazianzen* affirmeth.

And *Origen*, who lived about the year 226. about 1000. years before Pope *Innocent*, whom the *Anabaptists* would make the Author of Pedobaptism.

Hoc si quis neglexerit & deriserit, mortis pena afficietur, Relig. Mosc. vit John Fabr. 17.

The Russians, who received the faith from St. *Andrew* the Apostle, and account the Pope of *Rome* an Heretick, hold a necessity of baptism, and put to death them that neglect and deride baptism: what would they do with these men who blaspheme it?

The *Abyssins* or *Ethiopians*, who received Christianity from Saint *Matthew* the Apostle, do baptize their Infants, *viz.* their male children at forty dayes of age, and their females at eighty.

The *Armenian* Christians, to whom St. *Bartholomew*

mew preached the faith, baptize their Infants. *Baronius* writeth, that theſe Chriſtians had a thouſand Biſhops. *Guido de hæreſ.*

The *Iacobites*, who are a numerous ſort of Chriſtians, do the ſame: yea, they mark their children with a hot Iron with the ſigne of the Croſs, alluding to the words of Saint *Iohn*, *He ſhall baptize you with the holy Ghoſt and with fire.* Th. *a Ieſu de conver. omnium gent. l. lib. 7 pag.* 506.

The *Cophties*, or native Chriſtians of Egypt, to whom Saint *Mark* preached, baptize their Infants: theſe Chriſtians have no communion with the Pope of *Rome.* Th. *a Ieſu ibidem.*

The Indians, to whom Saint *Thomas* brought the faith, do the like. *Navig. Ioſeph. Indi. cap.* 134.

The *Matacaſian* Chriſtians in *Africa*, affirm children dying without baptiſm to be deprived of eternal beatitude. *Theven. Coſ. lib.* 402.

The *Melchites*, one of the greateſt ſort of Chriſtians in the Orient, as *Boterus* affirmeth, do the ſame. *Boter. relat. lib. pag.* 5.

NESTORIUS

Vnjust Nestorius that denyst the Power
Of Christ, yet pleadst he is thy Saviour,
Ther's none from Hell to Heav'n who nayses can
But who is perfect God, and perfect Man.

The *Nestorians* under the Patriark of *Muzal*, who (as Cardinal *Vuriacus* affirmeth, are more numerous with the *Iacobites*, than the Christians of the Latin and Greek Church,) do the same: These account the Pope of *Rome* a reprobate Bishop.

The *Circassians*, *Mengrellians*, *Georgians*, *Maroniites*, *Cephalians*, with all the Orthodox Christians in the Universe, baptize their Infants.

Erasmus wondred what evill Devil entred them who forbid the baptism of Children used by the holy

holy Catholike Church for above 1400. years.

Also the *Britans*, to whom *Simon Zelotes* preached, have alwaies baptized their children, and have honourably esteemed of that Sacrament administred to their children, untill some of these Hereticks fled hither out of *Germany*, where they burnt, hanged, and drowned men of that Sect, till they had suppressed them. They came into *England* about the year 1535. and as they could be found, we did the like to them, burning some, and banishing others: but since the year of our Lord 1640. they have crept out of their holes, lift up their heads, challenge our Divines to publick disputations, Preach in our Churches, publish their blasphemies, Print their Books, seducing multitudes of people.

The barbarous cruelty of those Sectaries.

And moreover, to speak of the cruelty of these Sectaries, who depriving Infants of Baptism, put them all out of the estate of grace, We read of *Herod* the Tyrant, who destroyed all the children in *Bethlem*, and the coasts thereof; is not this a far more cruel sentence, to set all Infants in no better state than Pagans and Infidels, without Christ, *Aliens from the Common-wealth of* Israel, *as strangers from the Covenant of promise, having no hope, and without God in the World*? Can any sober Christian but think this to be a barbarous cruelty? *It is not lawfull to take Childrens bread, and give it to dogs*: but these conclude children to be no better than dogs. The Prophet *Elisha* wept when he look'd upon *Hazael*, fore-seeing that he should dash the Infants of Israel against the wall: *Hazael* thought himself worthy to be so esteemed, if ever he should do any such things. And certainly, thus to deprive Infants of baptism, is a more cruel act than to dash their bodies against stones.

Let these men also consider, how much they provoke Christs displeasure against themselves: he was greatly displeased with his Disciples for forbidding

little children to come to him: and one day they shall find him much more displeased with them, who with great violence oppose the bringing of children to Christ in this holy Sacrament, and with wrong, injury, and slander, prosecute the Ministers of Christ who administer this Sacrament to Infants, condemning them for Ministers of Antichrist: yea, condemning all Churches for Antichristian, who will not cast their children out of the covenant of grace. The Lord open their eyes, that they may see their error, and repent of it.

To conclude, the baptism of children is commanded in holy Scripture; the holy Apostles baptized whole families; the ancient Fathers testifie the same; the holy Catholick Church of God alwayes used it. Let not the Devil enter into the heart of any man, to believe a frantick, unlearned, mechanick man, or an Angel from heaven that teacheth a contrary Doctrine: What greater mischief can the Devil and his Imps do, than to make a schism in the Church, and rob Almighty God of all his Lambs, and cut off so many millions of souls from the communion of the Church?

And also when our pious parents brought us to Christ, and dedicated us to God the Father, Sonne, and holy Ghost: let us take heed that we do not renounce that holy Covenant, as Witches do when they compact with the Devil: remember our Lords words, *How can you escape the damnation of Hell?*

Error 6. *They baptize them that have already been baptized.*

Answ. They do that which the Scripture never commandeth, *Eph.* 4. St. *Paul* calleth it, *One baptism*, neither was rebaptization ever received in the true Church of God; yea, the Church taught that they that were baptized by such Hereticks as erred not in the Doctrine concerning the Trinity, were not to be rebaptized. Also the Imperial Law punished them with

with Capital puniſhment, who ſubmitted themſelves to a ſecond Baptiſm.

They dream of a Monarchy, in which the godly ſhall reign alone, and deſtroy the ungodly, which is falſe; for Chriſts Kingdome in this World is ſpiritual, in which troubled conſciences ſhall be victors, and receive ſolid conſolation againſt ſin, the Devil, and all manner of temptations. Our Lord himſelf ſaith, *My Kingdome is not of this world*, John 18. Likewiſe ſaith St. *Paul*, *The weapons of our War are not carnal, but mighty in operation*, 2 *Cor.* 10. Our Lord telleth us, that the ſeparation between the godly and the ungodly, ſhall not be untill the laſt day, *Luk.* 18. Again, *That the ſonne of man comming ſhall hardly find faith upon earth*, Luk. 17. *In that night there ſhall be two in a bed, the one received, the other refuſed.* And Mat. 15. *That the Angels ſhall ſeparate the godly from the ungodly, and the tares to remain with the wheat untill the harveſt.* This monarchy St. *Peter* confuteth in his ſecond Epiſtle, 2. 9. Saying, *the Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt againſt the day of judgement to be puniſhed.* Therefore they are not to reign alone here, the ungodly being killed. And although the Prophets ſeemed ſome times to ſpeak of a corporal Kingdome, yet they expound themſelves, ſhewing that they ſpake of his ſpiritual Kingdome. To reign with Chriſt a 1000. years before the ending of the world, was the old error of the *Chiliaſts*, condemned above a 1000. years agon by the Church of God. *Error* 7.

They *allow men free will*. So that we may do thoſe things which God commanded, and omit thoſe things which God hath forbidden: otherwiſe (ſay they) God gave his Law in vain; neither would he puniſh delinquents if he had not given them the power of free will. *Error* 8.

It is anſwered, it is impoſſible that in our corrupt nature we ſhould keep the Law, becauſe it doth require *Anſw.*

quire a whole and absolute obedience in all things, inward and outward; *of all the heart, all our soul, and all our might. And the sense of the flesh*, (as St. *Paul* testifieth) *is enmity to God.* Also *the natural man doth not understand the things that are of the Spirit*, 1 Cor. 2. Also *Iohn* 3. *Man cannot take to himself any thing, except it be given him from above.* So, *Eph.* 2. The unregenerate man is said to be dead.

Error 9. *They separate themselves from all other Churches, accounting themselves only pure and holy; and for this cause some of them will not say this Petition of the Lords Prayer*, (forgive us our trespasses) *saying, they are pure and without sinne.*

Answ. To this I answer with St. *Iohn*, 1 *Epist.* 1. 8. *If we say we have no sinne, we deceive our selves, and the truth is not in us; if we confesse our sins, he is faithfull to forgive us our sins, and to cleanse us from all our unrighteousnesse: If we say we have not sinned, we make him a lyar, and his word is not in us.* To conclude, the *Anabaptists* that say they have no sin, are of the Devil the father of lyes, going about to make God a lyar, who is truth it self.

Error 10. [*The Office of the Ministry, to be of no great efficacy with them.*]

They do not only contemn the office of the Ministry, but also the holy Scripture. As *Muncer* would speak scoffingly of it, *Bible, Bible*, Bable, Bable: they depend too much upon peculiar Revelations.

Answ. The sincere preaching the word of God in the publick Congregations, by the Ministers of the Word lawfully called, profiteth much, Mal. 2. *The lips of the Priest shall preserve wisdome, they shall require the Law from his mouth*, Ezech. 44. *The Priest shall teach my people the differences between the holy and the prophane, and cause them to discern between the unclean and clean*, Rom. 1. 16. *The preaching of the Word is the power of God to salvation, to every one that believeth.*

believeth. For this cause Christ taught in the Synagogues. Every one among them taketh upon him to preach as a Minister; *John Becold*, a Taylor of *Leyden*. The Apostle teacheth us, *Heb.* 5. *That no man take this calling upon him, except he be called of God,* Rom. 10. *How shall they preach, except they be sent?* And this standeth with good reason: for every true Minister standeth in Gods room, being the Lords Embassador, to deliver his will. Who dareth take upon him to be the Lords Embassador, except he be sent? *I have not sent them* (saith the Lord) *and yet they run and prophesie lyes in my Name.* Piety and Justice are the two Bases or Pillars that bear up humane Society: and whereas the Devil goeth about in these his Imps to overthrow the dignity of the Ministry, and of the Magistrate, what doth he else but endeavour to bring the whole World to Ruine and Confusion? Rom. 10. 1 Cor. 1.

3. *The confutation of their Errors not tolerable in a Common-wealth.*

THat it is unlawfull for a Christian man to be a Magistrate, or to be subject to a Magistrate. And why? They object, that subjection came in with sin; but Christ hath taken away sin, and therefore no subjection. To this I answer; subjection is twofold, servile, or civil: servile is the vassalage of a slave, which was not before the fall; civil for the common good was before: the former a curse, the latter a blessing; *Eve* was subject to *Adam*, before either of them sinned. 2. They object, that every believer is now in the Kingdome of Heaven; Christ alone must reign. *Answ.* There is a spiritual Kingdome, standing in grace, peace, and joy, in which there is no distinction of persons. There is also a civil Government, which cannot subsist without distinctions and order; there must be Masters and Servants; *Error* 1. *Resp.* *Object.* *Resp.*

vants; Subjects and Governours; and necessity requireth it: it is the bond of the Common-wealth. There is a Regiment in the host of Heaven; there is a regiment in the body, the members move by the direction of the head: there is a regiment in every Family, the servants acknowledge the Master, and the Children their Parents. Among the irrational creatures, the Bees have their King, the Cranes their Leader, and the droves follow the principal beast. Saint *Paul* calleth Magistracy *a Divine Ordinance*. All Gods Ordinances are good and lawful: in the 82 *Psalm*, Princes are called Gods, because they are in Gods place. The *Anabaptists* themselves, who despised Government, finding the necessity of it in *Munster*, so that they could not subsist without Government, chose themselves a King with inferiour Officers under him.

Error 2. *That it is not Lawfull for a Magistrate to punish, because revenge is forbidden Christian men.*

In this they erre, not distinguishing between revenge and punishment, which is from the Magistrate by reason of the execution of the Law grounded upon Gods Law, a Lawful punishment appointed by God. *The Magistrate* (saith St. Paul) *is the Minister of God, appointed for thy good*; either for our naturall good, preserving our lives, which bloody men would soon ruinate, who fear not so much hell as the halter; For our civil good, preserving goods and possessions; For our moral good, in rewarding vertue, and punishing vice, he beareth not the sword in vain; For our spiritual good, by coactive power enforcing men to the duties of godlinesse. In that notorious Apostacy of *Israel*, when so many execrable enormities were committed, *When* Micah *had a house of Gods, the Levite wanted maintenance, when his concubine was ravished to death*, the spirit still prefixeth, *at that time there was no King in* Israel. We are beholding

Jud. 17. 18, 19. chapters.

ding to Government for Order, Peace, and Religion: for Order, where no King is every man will be his own King; for Peace, he that will be his own King, will be another mans Tyrant; for Religion, every *Micah* will have a houſe of Gods without Government.

To conclude, Adulterers, Murtherers, Traytors, Witches, Burners of houſes may be put to death by the Magiſtrate, to whom the ſword is given, and they are not killed, but ſuch in ſuffering, do receive a juſt guerdon for their offences.

That a Chriſtian man may not take an Oath, beeauſe Chriſt ſaith, *Thou ſhalt not ſwear at all*, which is repeated, *Iames* 5. And that it is enough to ſay, *Yea, yea*, and *Nay, nay*. *Error* 3.

Anſw. Chriſt doth not forbid an Oath before a Magiſtrate, as it is a teſtimony of truth: he reproveth the Phariſees, who taught men that they ſhould ſwear, not only by the Name of God, as God had commanded, but alſo by heaven, by the earth, by their heads, &c. This vitious kind of ſwearing he forbiddeth, only becauſe theſe things cannot be witneſſes of the things averred, nor puniſh lying: Neither do the words following, *Let your communication be yea, yea*, and *nay, nay*, take away a lawful Oath, but admoniſh the godly of the goodneſſe of truth, and the hatred of lyes. That a Godly man may lawfully take an Oath, appeareth by theſe reaſons following, 1. From the authority of holy Scripture, *By the name of God thou ſhalt ſwear*, Deut. 6. 4. The reaſon is ſet down, *Heb. 6. Becauſe the Lord is greater, and that an Oath is the end of all controverſies*: ſo Pſalm 15. *He that ſweareth to his neighbour, and deceiveth him not.* 2. From the example of Chriſt and holy men in the Old and New Teſtament, *Geneſ.* 24. 26. 3. From the worſhip of God: for an Oath is part of Gods worſhip, being a calling upon God to be a witneſſe of the truth, and an avenger of the lie:

Nor

Nor by Oath promise any fidelity, or bind himself to any Prince or Magistrate whatsoever.

THis opinion openeth a gap to all Treasons, Rebellions, and Truce-breakings whatsoever: If it be not lawful for a Christian man to bind himself by an Oath, then it is unlawful for a Christian man to keep such an Oath. *Isaac* made a Covenant with *Abimelech* King of *Gerer*, to do one another no hurt, which being sealed up with an Oath, could not be violated without sinning. The Prophet *Ezekiel* calleth the Oath of obedience, (which *Zedechiah* King of *Israel* made to the King of *Babel*) the Oath of God: although the said King was a Tyrant and an usurper, without any lawful succession from *David*; yet he confirmeth it by the mouth of the Prophet, *Eze.* 17. 18. *As I live, I will surely bring upon* Zedechiah *mine Oath that he hath despised, and my covenant which he hath broken, upon his own head.*

Again, you may see how great a tye an Oath is, and how severely Almighty God doth punish the violation thereof in the story of the *Gibeonites*, *Ios.* 9. *Ioshuah* and the Princes having made a league with them, (being begniled by them, pretending that they came from a far Country) the Congregation murmuring against the Princes, were answered by them after this manner, *We have sworn to them by the Lord God of* Israel, *now therefore we may not touch them, lest wrath be upon us, because of the Oath which we sware unto them.* About 400. years after, *Saul* in his zeal to the children of Israel, slew the *Gibeonites*; for which cause, 2 *Sam.* 21. the Lord plauged the whole Land, sending a famine upon them for three years, declaring himself, that it was sent because *Saul* had slain the *Gibeonites*; who hanged up seven of *Sauls* sons given them by *David*, and then God was intreated for the Land.

4. *Confu-*

4. Confutation of Errors not tolerable in Families.

THat a Christian cannot with a good Conscience have any thing proper, but all things common. *Error* 1.

This community they ground upon the example of the Apostles in the Acts. *Answ.* An example maketh no Law: neither was this universal. *Peter* saith to *Ananias*, Acts 5. 4. *Whilst it remained, was it not thine own?* Again, 2 *Cor.* 9. *Every man as he purposeth in his heart, so let him give.* The property of goods is confirmed in the seventh commandment. Again, 1 *Tim.* 6. The Apostle *chargeth rich men not to be proud, but bountiful, not to forsake their goods, but to use them well, by giving alms.* Again, *Prov.* 5. 16. *Let thy fountain be dispersed abroad, and rivers of waters in the streets: let them only be thine own, and not strangers with thee.* Out of which we may gather, that every man hath a property in his own. *Answ.*

That if their Wives be not of their Religion, they may put them away. *Error* 2.

THis is against the definition of marriage, which is a lawful copulation of a man and a woman, not prohibited by the degrees of consanguinity or affinity. The marriage of an Infidel before God is in it self no sin. *Answ.* *Quidam impuri nebulones persuaserunt juxta Pauli vaticinium,* 2 Tim. 3. *Stultis mulierculis onustos relictis propriis maritis ipsos sequerentur,* Bulling. *adversus Anabap. lib.* 1. *fol.* 8.

The Apostle perswadeth the believer, not to put away his unbelieving Wife, 1 *Cor.* 7.

Joseph in Ægypt married the daughter of an Heathen Priest, and *Moses* took the daughter of *Iethro*, who was not of the Circumcision. Marriage is a lawful copulation of a man and a woman, not to be dissolved during life, but for adultery.

That it is lawful to have many Wives. *Error* 3.

To this I may oppose the words of Saint *Paul*, 1 *Cor.* 7. 2. *To avoid fornication, let every man have his own Wife, and every woman her own Husband,*

Heb. 13.

Heb. 13. *Whoremongers and adulterers God will judge,* Exod. 20. 14. *Thou shalt not commit adultery,* Malac. 2. 15. *Did he not make one?*

4. *The Orthodox Doctrine of the Church of England, contrary to these detestable errors, taken out of the thirty nine Articles.*

HAving handled much poyson, I think it fit to give the Reader, to preserve him from infection, some Mithridate out of the *Pannarium*, or Medicinable box of our Mother the Church, viz. Out of the Articles of Doctrine agreed upon for avoiding of diversity of opinions, and establishing of consent touching true Religion: To which Articles every Minister refusing to subscribe, should *ipso facto* be deprived, and all his promotions to be void, as if he were naturally dead. *Read the Statute.*

Anno 13. Reg. Eliz.

Article 2. 1. *That Christ took flesh from the Virgin Mary.*

The Sonne which is the word of the Father, begotten from the everlasting Father, the very Eternal God, of one substance with the Father, took mans nature in the womb of the blessed Virgin of her substance; So that two whole and perfect Natures, (that is to say) the God-head and the Man-hood, were joyned together in one person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead, and buried, to reconcile us to his Father, and to be a sacrifice, not only for original guilt, but also for the actual sinnes of men.

Article 1. 2. *That Christ was God.*

There is but one living and true God everlasting, without body, parts or passions, of infinite power, wisdome and goodnesse, the Maker and preserver of all things both visible and invisible; and in the Unity of this God-head are three persons of one Substance, Power, and Eternity, the Father, Sonne, and holy Ghost.

3. *Of*

3. *Of our justification by Faith.* Artic. 11.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: wherefore that we are justified by faith only, is a most wholesome Doctrine, and very full of comfort.

4. *For good works,* Artic. 12.

Which are the fruits of Faith, and follow after justification, albeit they cannot put away our sins, and endure the severity of Gods judgements, yet they are pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, insomuch as by them a lively faith may be evidently known, as a tree is discerned by the fruit.

5. *Of Original sin.* Artic. 19.

Original sin standeth not in the following of *Adam*, but it is the fault and corruption of the nature of every man that naturally is ingendred of the off-spring of *Adam*; whereby man is very far gone from Original righteousness, and is of one nature inclined to evil, so that the flesh lusteth against the spirit, and therefore in every person born into this world, it deserveth Gods wrath and damnation, and this infection in nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek φρονημα σαρκος, which some do expound the wisdome, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God.

And although there is no condemnation to them that believe, and are baptized: yet the Apostle doth confess that concupiscence and lust hath of it self the nature of sin.

6. *Of the Baptism of Infants.* Artic. 27.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christned, but also it is a sign of regeneration, or new birth, whereby (as an instrument) they that receive Baptism rightly, are graf-

ted into the Church, the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the holy Ghost are visibly signed and sealed.

Faith is confirmed, and grace encreased by vertue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

Artic. 10. *7. Of Free will.*

The condition of man after the fall of *Adam*, is such, that he cannot turn and prepare himself by his own natural strength, and good works, to Faith and calling upon God. Wherefore we have no power to do good works pleasing and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will,

Artic. 15. *8. Of being without sin.*

Christ alone is without sin; *If we say we have no sin, we deceive our selves, and the truth is not in us.*

Artic. 37. *9. Of the Civil Magistrate.*

We give unto the Kings most Excellent Majesty that prerogative which we see to be given to all godly Princes in holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Sword the stubborn and evil doers.

The Lawes of the Realm may punish Christian men with death for heynous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate, to wear weapons and serve in the wars.

Artic. 38. *10. Christian mens goods are not common.*

The riches and goods of Christian men are not common, as touching the right, title, and possession of the same, as the *Anabaptists* doe falsely boast.

11. A

11. *A Christian mans Oath.* Artic. 39.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and *Iames* the Apostle: so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of Faith and Charity, so it be done according to the Prophets teaching, in judgement, justice, and truth.

Of the several sorts of Anabaptists.

IT befel the *Anabaptists*, as other Hereticks, to wit, having once forsaken the truth, there is no end of their Errors. As the Spirit increased, so many things were altered, and new things received by the brethren as Oracles from heaven.

First, they brake asunder into four Sects, and *David George* took upon him to reconcile them: who being possessed with the Devil, preferr'd himself most blasphemously before Christ himself; daily they were divided more and more. *Histor. David Georgi. fol. 17.*

There are fourteen several sorts of *Anabaptists*, according to their several sorts of Errors or Authors, set down by *Alstedius* in his *indice Theologiæ Polemicæ*, page 565. *viz.*

Muncerians.	*Adamites.*
Apostolicks.	*Hutites.*
Separatists.	*Augustinians.*
Catharists.	*Bucheldians.*
Silentes.	*Melchiorites.*
Enthusiasts.	*Georgians.*
Liberi.	*Monists.*

Whose several Errors I purpose to touch.

Muncerians, so called of *Muncer* before named, who raising a sedition of Boors in *Germany*, was defeated, taken and beheaded about the year of our Lord God, Muncerians.

God, 1525, He preached that all goods must be common, and all men free, and of equal dignity. That God had commanded him to destroy all the ungodly, and to re-purge the Church.

Sleid com lib 5.

2 Apostolicks. *Apostolicks*, a kind of *Anabaptists*, because they would be like the Apostle, they wandred up and down the Countreys, without staves, shooes, money, or bags, preaching up and down their celestial vocation to the Ministry of the word; they washed one anothers feet, and leaving houses, wives, and trades, they were so burdensome to the brethren, that at last they were excommunicated as idle drones. They dissolved the bands of mariage when they listed, putting their wives away as oft as they pleased.

3 Separatists. *Separatists*, a kind of *Anabaptists*, so called, because they pretended to be separated from the world. They condemned fine cloaths. To them that laughed they would cry: *Woe be to you that laugh, for hereafter you shall mourn.* They did look sadly, and fetcht deep sighs; they avoided mariage meetings, feasts, musick, and condemned bearing of arms, and covenants.

4 Catharists. *Catharists*, who deny children Baptism, assuming that they have no Original sin, and pretending themselves to be pure and without sin. These will not say the Petition in the Lords Prayer, *forgive us our trespasses.*

5 Silentes *Silentes*, who despise all humane constitutions, and dispatch their business with great silence, they answer all questions of Religion with much silence.

6 Enthusiasts. *Enthusiasts*, who pretend that they have the gift of Prophecy by dreams, to which they give much credit. They would lie in trances like men having the falling sickness; and then would declare strange things which God had revealed to them, *viz.* That Anabaptism was holy, that Pedobaptism came from the Devil, and that *Zwinglius* was in hell, &c.

7 Liberi. *Liberi*, a sort of *Anabaptists*, who understand the liberty we have in Christ carnally: and being freed from

from Christ, they think themselves freed from paying any rent, tribute, or tithes, and take unto themselves liberty to commit all uncleanneſſe whatsoever.

Adamites, a kind of *Anabaptists*, who think clothes to be curſed, and given to man for a punishment of ſin, whereas they think themſelves innocent and without ſin. 8. Adamites.

Hutites, who boaſt themſelves to be the only children of God, and heirs of heaven, ſo called of *Iohn Huta*; thus *Iohn Huta* dyed in priſon. Theſe *Anabaptists* deny the deity of Chriſt. 9. Hutites.

Auguſtinians, who affirm the entrance into Paradice to have been ſhut up untill *Auguſtine* the *Bohemian* opened it for himſelf and thoſe that were of his Sect. 10. Auguſtinians.

Beucheldians, a kind of *Anabaptists*, ſo called of *Iohn Beuchelcomius*; theſe affirm Polygamy to be permitted in the Goſpel, and that it is a holy thing to have many wives. 11. Beucheldians.

Melchioriſts, are Anabaptiſts, ſo called of *Melchior Hofman*, who was their prophet at *Strasborough*, whom they do expect to come at the day of judgement with *Elias*. They alſo affirm the bleſſed Virgin *Mary* not to be the Mother of our Lord, but to be as a conduit through which Chriſt paſſed, ſo that he took nothing from her, neither was born of her. This *Hofman* was ſo wicked as to ſay, *Maledicta ſit caro Mariæ*. 12. Melchioriſts.

Georgians, certain Anabaptiſts, followers of *David George*, who was Father of the *Familiſts*, boaſted that he was a great Prophet, the Sonne of God, greater than Chriſt: and he ſhould riſe three years after his death, and reſtore the Kingdome of *Iſrael*. 13 Georgians.

Menoniſts, ſo called of *Menon* a *Friſian*, by whoſe name the Anabaptiſts were generally called, as if all other their denominations had been loſt and buried. 14 Menoniſts.

Hist Anabapt. pag. 53.

15 Pueris Emiles.

These fourteen are named by *Alstedius* : Mr. *Bullinger* in his first Book against Anabaptists, nameth others; as some of them under pretence of childish innocency, plaid many odde pranks : one having kept his excrements in store many dayes, poured them out in the street, and turned himself naked into them, saying, *unlesse we be made like little children, we cannot enter into the Kingdome of Heaven.* Others for the same reason would ride upon sticks and Hobby-horses (like children) in great companies, and women would run naked with them, and then in pure innocency they lay together, and so in the end it proved childrens play indeed.

Servetians, a blasphemous kind of *Anabaptists*, so called of *Servetus* a Spaniard, whose Heresies are set down by *Prateolus*, *Bullinger*, and others; he called the baptism of Children an horrible abomination : he would not have them baptized before they were thirty years old. This *Servetus* denied the Deity of Christ, and was burnt for his blasphemous Opinions, *October* 27. in the year of your Lord 1553. at *Geneva*.

Libertines, who make God the Author of sin, and deny the resurrection of the body : against these Mr. *Calvin* hath written a Treatise : *Bullinger* telleth us of divers sorts of *Anabaptists* called *Liberi. vid sup.*

Denkians, a sort of *Anabaptists*, of which *Denkius* was chief, who taught that the Devil and wicked men should be saved. This *Denkius* was converted by *Oecolampadius*, Minister of *Basil*.

Semper Orantes, who would alwaies pray, and neglect all other duties.

Deo relicti. Anabaptists that relying only upon God, refuse all means that God hath appointed.

Monasterienses, or Magnificent Anabaptists. so called because of their bravery under their King *Iohn*, who added many things unto the hodge podge

of

of their errors; as the having many wives; which he pretended to receive from the heavenly Father; and it was no burthen for a man to have never so many in *Munster*, they being provided for out of the common stock. They put away barren women, and women past children, as good for nothing, and committed them to Curators to keep: whereas they had many wives, yet it was accounted a great offence for one wife to look (*distorto vultu*) but awry upon her sister wife, yea, accounted a capital crime.

Yea, at this day they have a new crotchet come into their heads, that all that have not been plunged nor dipt under water, are not truly baptized, and these also they re-baptize: And this error ariseth from ignorance of the Greek word, *Baptizo*, which signifieth no more than washing or ablution, as *Hesychius*, *Stephanus*, *Scapula*, *Budeus*, great Masters of the Greek tongue, make good by many instances and allegations out of many Authors.

In holy Scripture it is used generally to wash, *Luk.* 11.38. The Pharisees wondred that he had not first washed, ἐβαπτίσθη. So *Heb.* 9.10. διαφόροις βαπτισμοῖς, *Mark* 7. 3. *Except they wash oft they eat not.*

And both are allowed by our Church: and sprinkling hath been rather used among us, by reason of the coldness of our climate, and the tenderness of our Infants.

They will tell us that Christ was baptized in the River, and the Eunuch in the River.

The *Abyssins* baptize not in Fonts, as we do, but in the Church-porch, but with two pots full of water:

True it is, for then they had no Churches, nor Fonts, which now are to be used; but in what River was *Cornelius* and his family, or the *Jaylor* and his family plunged in?

Again, if the spiritual grace be sufficiently expressed by a little water sprinkled, as by ducking in a River; then dipping is not necessary; as a little bread in the Sacrament of the Lords Supper, is of as much efficacy as a whole loaf. The Apostle telleth

Alvares of the Ethiopians, c. 5.

us, *Heb.* 9. 13. of sprinkling them that were unclean.

Cyp. Epist. 76. ad Mag 1.

Saint *Cyprian* telleth us, true Baptism to be as well by sprinkling as by dipping.

It is impossible (saith Mr. *Bullinger*) to set down all the differences and contrary opinions of the *Anabaptists*, with all their pernicious Sects and factions; and true it is, that almost every one of them hath some peculiar toy or figment in their heads, upon which they are divided, and oft excommunicate one another.

6. *Of their manner of re-baptizing, and other Rites.*

Manner of Re baptizing.

THey flock in great multitudes to their *Jordans*, and both Sexes enter into the River, and are dipt after their manner with a kind of spell, containing the heads of their erroneous Tenents, and their ingaging themselves in their schismatical Covenants and combination of separation.

Manner of receiving the Communion.

In the Thames and Rivers, the Baptizer and the party baptized go both into the Rivers, and the parties to be baptized are dipped or plunged under water. They receive the holy Communion most unreverently, sitting with their hats upon their heads.

Of their Marriages

For their Marriages, they marry not in their Congregations, but in private after this manner: *Barbara* (saith the Bridegroom) *wilt thou have me, the brother of the Lord, a man newly regenerate of water and the holy Ghost? are you of that Church, whereof I am a member?* She answereth, I am re-baptized (God be praised) and will co-habit with no man but with a brother of the same faith: to whom the Bridegroom replieth, give me thy hand, and give me a kisse, and I take thee to wife, both for our faith approved in baptism, and because my spirit is exceeding enamoured of thee: the Bride saying the same words, the marriage is consummated.

For

For their spiritual marriage, which is their promiscuous uncleanneſſe,

Spiritual marriages.

They affirm, thoſe women ſin grievouſly that lye with their husbands that are not re-baptized, becauſe they are gentiles; but it to be no ſin at all for them to lye with any man that hath been re-baptized, becauſe the heavenly Father hath ſo commanded.

Bulling. adverſ. Anabap. lib. 2. fol. 42.

Gaſtius reporteth, that a certain Maid of modeſt behaviour, who had dwelt with her Maſter honeſtly many years, being ſeduced by the *Anabaptiſts*, lived among them, and after a moneth returned to ſee her old Maſter, who ſaluted her merrily after this manner: why doſt thou ſuffer thy ſelf to be ſeduced by thoſe impure knaves? a woman having once loſt her honeſty, what hath ſhe left her? The Wench anſwered, they told me, that the heavenly Father commanded it, and therefore I was moſt obedient in all things to all men, and denied no man the duty of ſpiritual marriage that did require it: Her Maſter anſwered, fie upon thee bold whore, that doſt not only glory in thy great ſin, but alſo accounteſt thy abominable wickedneſſe to be pleaſing to God! Thus they deceive the poor people, they perſwade ſimple women, under pretence of Gods commandement, that they cannot be ſaved, except they proſtitute their bodies to their brethren, and play the harlots.

Page 36. *de Catab. Error.*

Bulling adverſ. Anabapt pag. 2c.

Community of women.

Bulling. adver. Anabapt. lib. 2. fol. 37.

For this community of women, they had divers reaſons worthy of regiſtring.

Quidam impuri nebulones perſuadebant levibus mulierculis non poſſe ipſas ſalvari niſi pudicitiam ſuam proſtituerent, abutebantur autem non abſque blaſphemia verbo Domini, &c.

That Chriſtians muſt renounce for Chriſts ſake thoſe things that they love beſt, and are moſt dear unto them, and therefore women muſt renounce their beloved honeſty.

That for Chriſts ſake we muſt undergo all manner of infamy.

That

That Publicans and Harlots shall enter into heaven before the Pharisees, and therefore common women before honest Matrons.

Again, as we are all one spirit, so we must be all one body; again, one faith, one charity.

Ordination. For their manner of Ordination of their Ministers.

The *Anabaptists* are all preachers, every man at his pleasure taketh upon him to be the Lords Embassador, as *John Becold* the Taylor of *Leyden*; *John Matthias* the Baker of *Harlem*; and hence have our Coblers, Shooe-makers, and Ostlers, &c. learnt to take upon them this divine calling, of which the Holy Ghost speaketh, *No man taketh this calling upon him, except he be sent of God.*

Learning. For their Learning they have none at all, all books they burnt in *Munster* but the Bible; many of them can scarcely read: yea *Gastius* affirmeth that many of their preachers never saw a Bible.

Places of meeting. For their places of assembling, they do not meet in Churches; their going thither (say they) is like the going of the heathen to Idol Temples; but rather in woods and secret places, and this rather in the night than in the day, darkness being fittest for their Devotions. In *Munster* they burnt the Church of St. *Maurice*, and made store-houses of others.

For their manner of preaching, they please the common people well in preaching community of goods, every man to be alike, exemption from paying of rent, tribute, and tithes; puting down of Magistrates; and commonly they rail as if they were mad against the Reformed Preachers that go about to detect their errors, and teach them obedience.

They affirm *Luther* to be worse than the Pope, and hate the Protestant Preachers more than the Popish Priests.

For miracles they can do none except it be a miracle (saith *Gastius*) to make half-witted men stark mad,

or

or to make full Armories soon empty. One of their Prophets pretended to do a great miracle, *viz.* in the night time he caused to be put a great number of fishes into a foul puddle, where the people used to wash Horses, and in the morning he called the people together and prophesied: Thus saith the Lord, cast nets into this puddle, and you shall get good fish, (a thing incredible, for never was fish seen there,) but at his command, his Disciples cast a net and inclosed multitudes of fishes, so that the net brake. Thus this prophane Rascal (saith my Author) would imitate the miracle of Christ, and God in his anger gave efficacy of error to that false miracle, by which he deceived many.

7 *How Christian Princes have suppressed these Sectaries, and especially how they have been punished in* England.

AS you have heard of their detestable and blasphemous Errors; so I purpose to speak a word or two of the severe punishments inflicted upon those wicked Sectaries.

Anabaptism continued in *Germany* in its vigour, not much above ten years, they were destroyed and suppressed by the Christian Princes and Magistrates; at *Franckus* there were slain about 5000 of them, and 300 executed with *Muncer*; at *Norimberg* also a great number was slain, at *Zurick* they drowned them that were re-baptised; at *Vienna* they did the like; at *Passaw* many were burnt and drowned; in the Low Countries at *Amsterdam*, *Leyden*, *Harlem*, and in all other places else, they were severely punished. *Pontanus* writeth of the destruction of 150000 persons. *Gast.* 250. *Gastius de Anabapt. exord. lib.* 1. *Decretum senatus Tigurinus mergere eum qui meretur baptismo eum qui prius emerserat.*

The Christian Princes and Magistrates never left burning, drowning, and destroying them, till their remainder was contemptible: a remnant of them came 178. *Gast. p. lib.* 1.

Uno die multi ob Catabaptismum submersi sunt. Howes Chr. p. 576, 579, 579.

came into *England* in two ships, where they have lyen lurking. They came hither about the year 1535. In the year 1538 we read of them in our Chronicles, *viz.* upon the 24 day of *Novem.* in the said year, four *Dutch Anabaptists* bare Faggots at *Pauls Cross*; and again of the burning of two *Dutch Anabaptists* in Smithfield the 27 day of *November*.

Again of two *Dutch Anabaptists* burnt in the high way beyond *Southwark*, leading to *Newington*, *Anno* 1539. Again, upon Easter day, 1575. of a Congregation of *Dutch Anabaptists* discovered in a house, without the Bars at Algate, of whom 27 were taken of them, four recanted at *Pauls Cross*, the 25 day of *May*, in form following.

Whereas *I. T. R. H.* being seduced by the Devil, the spirit of Error, and by false Teachers, have fallen into most damnable and detestable errors, namely,

1. That Christ took not flesh of the substance of the Virgin *Mary*.

2. That the Infants of the faithful ought not to be baptized.

3. That a Christian man may not be a Magistrate, or bear the sword or office of Authority.

4. That it is not lawful for a Christian man to take an Oath.

Now by the grace of God, and through conference with good and learned Ministers of Christs Church, I understand the same to be most damnable and detestable Heresies, and do ask God before his Church, mercy for my said former errors, and do forsake, recant, and renounce them, and I abjure them from the bottom of my heart, protesting I certainly believe,

1. That Christ took flesh of the substance of the Virgin *Mary*.

2. That the Infants of the faithful ought to be baptized.

3. That a Christian man may be a Magistrate, bear

bear the sword and office of Authority.

4. That it is lawful for a Christian man to take an Oath.

And further I confess, that the whole Doctrine established and published in the Church of *England*, and also that is received in the *Dutch* Church in *London*, is found true, and according to Gods Word, whereunto in all things I submit my self, and will be most gladly a member of the said *Dutch Church*, from henceforth utterly abandoning and forsaking all and every *Anabaptistical* errors. *Anno* 1575 in the 17 year of Queen *Elizabeth* of blessed memory, one man and ten women, *Dutch Anabaptists*, were in the Consistory of *Pauls* condemned to be burnt in *Smithfield*: but after great pains taken with them, only one woman was converted, and the other banished the Land,

The 22. of *July* in the same year, two *Dutch-men*, *Anabaptists*, were burnt in *Smithfield*, who died in great horror, crying and roaring: this was the entertainment that these Sectaries had in times past.

In the year 1561, a proclamation was set forth by Queen *Elizabeth*, whereby she commanded the *Anabaptists*, and such like Hereticks who had flocked to the Coast-towns of *England*, from the parts beyond the Seas, under colour of shunning of persecution, and had spread the poyson of their Sects in *England*, to depart the Realm within twenty dayes, whether they were Natural born people of the Land, or foreiners, upon pain of imprisonment and loss of goods. *Cambden in the life of Queen Eliz. p. 35.*

8. *Of the audacious boldness of these Sectaries at this time.*

BEfore you have heard of the condition of these Hereticks in times past: but with grief of heart I speak it, Now they lift up their heads, they write books and publish them in defence of their detestable opinions,

opinions, of which I have seen some: the one by one *Edward Barber*, and two other by A. R. *Anno* 1642. A fourth by one *Lamb*, with others, and this without any controll that I can hear of. Yea, they challenge our Divines openly to defend their Tenets by disputation, and to satisfie the people, Dr. *Featly* gave them a meeting in *Southwark*; where four of their Disputants appeared on their side, besides a great number of the vulgar: of which meeting the Doctor hath given the world an account. Would to God our religious Patriots assembled in Parliament, would at length take care (as they have done of the Romish Emissaries) to suppress these, that the name of God be not blasphemed, that they may not infect the simple people with their abominable Errours. Was not all *Israel* plagued for the execrable things taken by *Achan*? who can tell whether the plagues of God that are upon us are for not punishing these detestable Sectaries and others? Alas our poor Church is oppressed, and who layeth hand to help? The plague of Heresie is among us, and we have no power to keep the sick from the whole.

The Wolves that were wont to lie in the woods, are come into our Sheep-fold, and roar in the holy Congregations. *Oh thou Shepherd of Israel, why hast thou broken down the hedge of this thy Vineyard which thy right hand hath planted? The Boar out of the wood, and the wild beast out of the field do devour. Oh remember not against us our former iniquities, let thy tender mercies prevent us, for we are brought very low.*

The

The Confession of Faith of those Churches which are commonly called *Anabaptists*, Printed at *London* in the year of our Lord God, 1644.

Subscribed in the Names of Seven Churches in *London*.

William Kiffen.
Thomas Patience.
John Spilsbery.
George Tipping.
Sam. Richardson.
Tho. Skippard.
Thomas Munday.
Thomas Gunne.
John Mabbat.
John Webbe.
Thomas Kilcop.
Paul Hobson.
Thomas Gore.
Joseph Phelps.
Edward Heath.

Set down in 52. Articles.

In which Articles you shall find some Rat-bane covered with a great deal of Honey.

1. IN the 38. Article, that the due maintenance of the Officers, (*viz.* the Ministers) should be free, *&c.* their meaning being, that their maintenance should depend upon the voluntary contribution of their people: this their opinion is most impious and sacrilegious, and directly repugnant to Gods Law.

2. In the 39. they affirm Baptism to be an Ordinance of the New Testament, given by Christ to be dispensed only upon Persons professing faith, or that

are

are Disciples, or taught, who upon a profession of faith ought to be baptized.

By this Article most cruelly they exclude all Infants baptism from the Sacrament of entrance into the Church, being the only outward means of their salvation.

3. In the 40. they making dipping necessary, which Christ never commanded.

4. In the 41. the persons designed by Christ, say they, to dispense this Ordinance, a preaching Disciple, it being tyed to no particular Church officer, nor person.

5. In the 42. Article, that such to whom God hath given gifts may preach. When *Muncer*, a seditious *Anabaptist*, began first to preach, *Luther* advised the Senate of *Mulhus*, to demand of him what calling he had: and if he should avouch God to be his Author, then they should require him to prove his extraordinary calling by some evident signe. For whensoever it pleaseth God to change the ordinary course, and to call any man to any office extraordinarily, he declareth that his good will and pleasure by some evident signe: If the *Anabaptistical* calling be ordinary, let them prove it by Scripture; if extraordinary, let them prove it by Miracles.

Vid. his Epist. HEre I might adde the summe of a Treatise of Master *Iohnsons*, (who stileth himself Pastour of the exiled English Church at *Amsterdam*:) written against two errours of the *Anabaptists*, maintained by them at this day. The one concerning the baptism of children, the other concerning the Anabaptism of elder people: what specious shewes soever they make, saith he, perverting the Scriptures, filling their mouths with falsehood and blasphemy, abusing the people of God, reproaching and challenging all such as stand against their Errors and Heresies, *Goliah* like

like defying *Israel*: yet (saith my Author) their opinions are such as pervert the Gospel of Jesus Christ; bereave the Church of the grace and favours of God, to young and old, *&c.*

1. Baptism to be administred to the Infants of the faithful.

First, for his grounds and reasons for the baptism of children, he alleged seven.

1. Because it is the Commandement of God, to give the signe and seal of his Covenant of Grace to his people and their seed, in their infancy, throughout their generations. Which ordinance of the Lord hath never been repealed, but abideth stablished upon a certain and perpetual ground, which is, his promise and Covenant of grace made with the faithful and their seed for ever.

1. *Reason, Gods command.* Gen. 1, 7, 12, 13, 14. Exod. 12. 48. 49. Act. 2. 38. & 3. 25. & 16. 31. 15. 8, 9, 10. Gal. 3. 8, 29. Esa. 54. 10. Luke 20. 37, 38. Heb. 11. 13, 16. & 13. Luke 1. 54, 55, 72. &c. Rom. 4. 11, 16, 17. & 8. 20. Rev. 14. 6.

2. Because Christ hath confirmed the same, when he sent forth his Apostles, and appointed them to make all the Nations Disciples, and to baptize them in the Name of the Father, the Son, and the Holy Ghost. For to make *Gentiles* Disciples, is by the Gospel to bring them unto the Covenant of God, made with *Abraham* the Father of many Nations, for Salvation, through the Name of our Lord Jesus Christ. Which being a Covenant everlasting, and including the faithfull and their seed, Baptism (which did now succeed and seal it, in stead of Circumcision) was therefore by this appointment of Christ, to be administred unto all that should be brought and comprehended under that covenant of Grace; and consequently, both to such as were of years, comming to the faith of Christ, and to their children, being yet Infants. O herwise the Gentiles should not with the Jews be made co-heires, and of the same body, and joynt partakers of the Promise of God in Christ, as the Scripture teacheth.

2. *Confirmed by Christ.* Math. 28. 18, 19. Math 16. 15, 16. Gal. 3. 8, 29. Gen. 12. 3, & 17. 4. 5. 7. Rom. 4. 9, 17, & 11. 13, 16. & 15. 8, 16. 2 Cor. 1. 29. Esa. 42. 6. 7, & 49. 6. Acts. 3. 40. 47. John. 10. 16. 1 Cor. 1. 9, 13, & 12, 13. Eph. 2. 11, 12, & 3. 9.

3. *The Apostles practices.* Acts. 16. 15, 33. 1 Cor. 1. 16. Gen. 17. 6, & 7 26, 27, & 21. 4 Exod 12.48,49 *House implyeth Children therein.* Gen. 30. 30, & 45. 18, 19. 46 5, 6, 7. Num 3. 15. &c. Psalm. 115. 12, 13, 14. 1 Tim. 5 8.

3. Because it was the Apostles practice at the publishing of the Gospel through the World, to baptize both the house-holders themselves that believed, and their households also: Like as *Abraham* himself first believed, and then was circumcised, and all his Family with him; and as the stranger of the Gentiles which received the faith of the Jews, was circumcised likewise, with all the Males that were his.

4. *The children of believers are holy.* 1 Cor. 7. 14. Rom. 11. 16. Act 3. 25. Gal 3. 29 Esa. 46. 3, 4. Psalm 22 10, 30. & 71. 6. & 115 12, 13, 14, 15. Luke 1. 41. 44. Acts 0. 47.

4. Because children of Believers are holy, and are *Abrahams* seed, and Heirs by promise of the Kingdome of Heaven. And who can then withhold the Baptism of water from them to whom God vouchsafeth the Baptism of his Spirit and the blessing of *Abraham* to an inheritance everlasting?

5. *Sign of washing away of sinne.* Rom. 6. 3, & 5. 14 15. Zac 13. 1 Cor. 1. 13 16, & 2. 13 Act. 4. 12

5. Because Baptism is the Lords sign of his washing away of our sinns, receiving of us into the Church, and incorporating of us into Christ for salvation by his Death and Resurrection. Wherefore the children of believers are partakers, as well as they which be of years; and therefore can no more be deprived of baptism, than of remission of sinns, entrance into the Church, ingrafting into Christ, and salvation by his means.

16. 30, 31, 32, 33, 34.

6. *One Baptism* Eph 4. 5, 6. 1 Cor. 12.

6 Because there is one baptism, as there is one body, and one Mediator, and confirmer of our covenant of Grace to the Faithfull, and their seed in all ages, so as therefore one and the same baptism pertaineth to the children of the faithfull, together with the Parents themselves, as they are also one and the same

same body with them, having one and the same Mediator and ratifier of Gods Covenant of grace unto them, even Jesus Christ the Head and Saviour of his Church, which is the body, the fulnesse of him that filleth all in all things.

13. & 10. 1, 2. Exod. 12. 37. 1 Pet. 3. 20, 21. Act. 2. 38, 39.

Gen. 7. 1. Gal. 8. 27, 28, 29. 1 Tim. 2. 5. Iohn. 16. 16. Acts. Psalm. 100. 3, 5.

7. Because else the grace of God to his people is now since Christs comming in the flesh lessened and straightned more than before: which to affirm, is highly to derogate from the grace of God, the fulnesse of Christ and his Gospell, the comfort of Christians, and contrary to that which is written, *Col.* 2. 8,—12. *Rom.* 4. 11, 25. & 11. 11.——36. & 15. 4. *Gen.* 7. 1. & 8: 22.

7. *Gods grace not lessened since Christ comming.* 1 Cor. 1. 17, & 10. 1, 4. Luke 19. 9. Esa. 49 6. Acts 15. 1, 31, & 16. 15, 33, & 26. 6, 7. 22, 23. Gal. 1 6. 9. Math. 21. 25. & 28. 18, 19, 20. Eph. 4. 5. Gen. 17. 10, 11, 12, 13. Gen. 17. 7. Gal. 3 8, 29. Rom. 6. 8, 9, 10, 11. Acts 13. 34.

2. *That Baptisme received in the Apostolical Churches of Christians, as in* Rome, *and the like, is not to be renounced, and anew to be repeated again.*

1. Because there is no precept nor example for, and therefore not from Heaven.

2. Because there is one baptisme as one circumcision: as in the Apostasy of *Israel* circumcision was not repeated again, they returning. In like manner baptisme being once received in the Apostolical Churches of Christians is not to be repeated.

3. Because the covenant of Gods grace in Christ is an Everlasting Covenant.

4. Because Christ dyed for sin once, and being raised from the dead dyeth no more; and we are buried with him by baptisme into his death to be grafted with him in the similitude of his resurrection: wherefore all that are once baptized into his name, ought still to retain it, and not to repeat it any more.

5. Because the Church of *Rome* was espoused to Christ in the covenant of grace by the Gospel of Salvation, having baptisme and the rest of Christs ordinances in the Apostles dayes, and have ever since

Rom. 1. 7. & 6. 3, 4. Rev. 17. Rev. 18. 4. Hos. 2. 2. & 4. 15.

retained it, with other grounds of Christian Religion, notwithstanding all her adulteries and apostasies whereinto she is fallen.

6. Because God hath his people in the *Romish Babylon*: and when he calleth them out from thence, doth not enjoyn them to leave whatsoever is there had, but requireth of them to have no communion with their sins. Now baptism is not of her adulteries, but of Christs Ordinances.

Deut. 5. 32. Luke 16. 29.

7. Because else men might by the same reason also not retain the Articles of faith, the learning of Scripture, or the translations thereof; and also be perswaded to dissolve such marriages which have been had by their Ministry, with other as strange consequences; which to admit were unlawful.

Now howsoever the *Brownists* comply with the *Anabaptists* in many things, as you shall see afterwards; yet in these points Mr. *Johnson*, and some other of them, disagree from them, counting these their opinions abominable.

A pious & learned Letter of Mr *Philpots* in the book of Martyrs, *Vol.* 3. *p.* 666. *colum* 1.

A Letter of Master Philpot *to a Friend of his, Prisoner the same time in Newgate, Wherein is debated and discussed the matter or question of Infants to be baptized.*

THe God of all light and understanding lighten your heart with all true knowledge of his word, and make you perfect unto the day of our Lord Jesus Christ; whereunto you are now called, through the mighty operation of his holy Spirit. Amen.

I received yesternight from you (dear brother Saint, and fellow-prisoner for the truth of Christs Gospel) a Letter, wherein you gently require my judgement concerning the Baptism of Infants, which is the effect thereof. And before I do shew what I have learned out of Gods word, and of his true and infallible Church touching the same, I think it not out of the

matter

matter first to declare what vision I had the same night whiles musing on your Letter I fell asleep, knowing that God doth not without cause reveal to his people who have their minds fixed on him, special and spiritual revelations to their comfort, as a tast of their joy and Kingdom to come, which flesh and blood cannot comprehend.

A vision revealed to Mr. *Philpot* upon a Letter to be answered.

Being in the midst of my sweet rest, it seemed me to see a great beautiful City all of the colour of azure, and white, four-square in a marvellous beautiful composition in the midst of the skye, the sight whereof so inwardly comforted me, that I am not able to express the consolation I had thereof, yea the remembrance thereof causeth as yet my heart to leap for joy: and as Charity is no churl, but would others to be partakers of his delight, so me thought I called others (I cannot tell whom) and whiles they came, and we together beheld the same, by and by to my great grief it vaded away.

The vision expounded.

This dream I think not to have come of the illusion of the senses, because it brought with it so much spirituall joy, and I take it to be of the working of Gods Spirit for the contentation of your request, as he wrought in *Peter* to satisfie *Cornelius*. Therefore I interpret this beautiful City to be the glorious Church of Christ; and the appearance of it in the skie, signifieth the heavenly state thereof, whose conversation is in heaven, and that according to the primitive Church which now is in heaven, men ought to measure and judge the Church of Christ now in earth; for as the Prophet *David* saith, *The foundations thereof be in the holy hills, and glorious things be spoken of the City of God*. And the marvellous quadrature of the same, I take to signifie the universal agreement in the same, and that all the Church here Militant ought to consent to the Primitive Church throughout the four parts of the world, as the Prophet affirmeth, saying; *God maketh us to dwel after one manner, in one house*. And that

The Primitives example for us to follow. Psal. 67.

I conceived so wonderful joy at the contemplation thereof, I understand the unspeakable joy they have that be at unity with Christs Primitive Church: For there is joy in the holy Ghost, and peace, which passeth all understanding, as it is written in the Psalms: *As of joyful persons is the dwelling of all them that be in thee.* And that I called others to the fruition of this vision, and to behold this wonderful City, I construe it by the will of God this Vision to have come upon me musing on your Letter, to the end, that under this figure, I might have occasion to move you with many others, to behold the Primitive Church in all your opinions concerning faith, and to conform your self in all points to the same, which is the pillar and stablishment of truth, & teacheth the true use of the Sacraments, and having with a greater fulness than we have now, the first fruits of the holy Ghost, did declare the true interpretation of the Scriptures according to all verity, even as our Savior promised to send them another comforter, *which should teach them all truth.*

And since all truth was taught and revealed to the Primitive Church, which is our mother, let us all that be obedient children of God, submit our selves to the judgement of the Church, for the better understanding of the Articles of our faith, and of the doubtful sentences of the Scripture. Let us not go about to shew in us, by following any private mans interpretation upon the Word, another spirit than they of the Primitive Church had, lest we deceive our selves. For there is but one faith, and one spirit, which is not contrary to himself, neither otherwise now teacheth us than he did them. Therefore let us believe as they have taught us of the Scriptures, and be at peace with them, according as the true Catholick Church is at this day: and the God of peace assuredly will be with us, and deliver us out of all our worldly troubles and miseries, and make us partakers of their joy and bliss, through our obedience to faith with them.

There-

Therefore God commandeth us in *Iob*, to ask of the elder generations, and to search diligently the memory of the Fathers: For we are but yesterdaies children, and be ignorant, and our daies are like a shadow: and they shall teach thee (saith the Lord) and speak to thee, and shall utter words from their hearts. And by *Solomon* we are commanded, not to reject the direction of our Mother. The Lord grant you to direct your steps in all things after her, and to abhor contention with her. For as Saint *Paul* writeth, *If any man be contentious, neither we, nor the Church of God hath any such custome.* Iob 8. Prov. 6. 1 Cor. 11.

Hitherto I have shewed you (good brother S.) my judgement general of that you stand in doubt and dissent from others, to the which I wish you as mine own heart to be conformable, and then doubtless you cannot erre, but boldly may be glad in your troubles, and triumph at the hour of death, that you shall die in the Church of God a faithful Martyr, and receive the Crown of eternal glory. And thus much have I written upon the occasion of a Vision before God unfeigned. But that you may not think that I go about to satisfie you with uncertain Visions only, and not on Gods word, I will take the ground of your Letter, and specially answer to the same by the Scriptures, and by infallible reasons deduced out of the same, and prove the baptism of Infants to be lawful, commendable, and necessary, whereof you seem to stand in doubt. *Proof by testimonies and Scriptures.*

Indeed if you look upon the Papistical Synagogue only, which hath corrupted Gods word by false Interpretations, and hath perverted the true use of Christs Sacraments, you might seem to have good handfast of your opinion against the Baptism of Infants. But forasmuch as it is of more Antiquity, and hath its beginning from Gods Word, and from the use of the Primitive Church, it must not in respect of the abuse in the Popish Church be neglected, or thought not expedient: *Baptism of Infants of old antiquity in the Church.*

Every thing abused in the Popes Church is not to be rejected, but the antiquity thereof to be searched, and to be reduced again to the same.

pedient to be used in *Christs Church*. *Auxentius*, one of the *Arian* Sect, with his adherents, was one of the first that denyed the baptism of children, and next after him *Pelagius* the Heretick, and some others that were in Saint *Bernards* time, as doth appear by his writings, and in our dayes the *Anabaptists*, an inordinate kind of men stirred up by the Devil, to the destruction of the Gospel. But the Catholick truth delivered unto us by the Srciptures, plainly determineth that all such are to be baptized, as whom God acknowledgeth for his people, and voucheth them worthy of sanctification or remission of their sins. Therefore since that Infants be in the number or scroll of Gods people, and be partakers of the promise by their purification in Christ, it must needs follow thereby that they ought to be baptiz'd as well as those that can profess their faith. For we judge the people of God as well by the free and liberal promise of God, as by the Confession of Faith. For to whomsoever God promiseth himself to be their God, and whom he acknowledgeth for his, those no man without great impiety may exclude from the number of the faithful: But God promiseth that he will not only be the God of such as do profess him, but also of Infants, promising them his grace and remission of sins, as it appeareth by the words of the Covenant made unto *Abraham*; *I will set my Covenant between thee and me* (saith the Lord) *and between thy seed after thee in their generations, with an everlasting Covenant to be thy God, and the God of thy seed after thee.* To the which Covenant Circumcision was added to be a sign of sanctification as well in children as in men; and no man may think that this promise is abrogated with Circumcision and other ceremonial Laws. For Christ came to fulfil the promises, and not to dissolve them. Therefore in the Gospel he saith of Infants, that is, of such as yet believed not, *Let the little ones come unto me and forbid them not, for of such is the Kingdome of Heaven.*

The people of God is to be judged by his free promises and not by their confession.

Gen. 17.

Mat. 5.

Mat. 19.

Again,

Again, *it is not the will of your Father which is in Heaven, that any of these little ones do perish.* Also, *He that receiveth one such little child in my Name, receiveth me. Take heed therefore that ye despise not one of these babes; for I tell you, their Angels do continually see in Heaven my Fathers Face.* And what may be said more plainer than this? It is not the will of the Heavenly Father, that the Infants should perish: whereby we may gather, that he receiveth them freely unto grace, although as yet they confess not their faith. Since then that the word of the promise which is contained in Baptism, pertaineth as well to children as to men, why should the sign of the promise, which is baptism in water, be withdrawn from children, when Christ himself commandeth them to be received of us, and promiseth the reward of a Prophet to those that receive such a little Infant, as he for an example did put before his Disciples? Mat. 19. Mat. 18. Mat. 28.

Now will I prove with manifest Arguments, that children ought to be baptized, and that the Apostles of Christ did baptize children. The Lord commanded his Apostles to baptize all Nations; therefore also children ought to be baptized, for they are comprehended under this Word, *All Nations.* *Arguments proving the baptism of Children to be of God, and that the Apostles baptized children,*

Further, whom God doth account among the faithful, they are faithful: For it was said to *Peter, That thing which God hath purified, thou shalt not say to be common or unclean:* But God doth repute children among the faithful: *Ergo,* they be faithful; except we had rather to resist God, and seem stronger and wiser than he. Acts 11.

The Gospel is more than baptism, for *Paul* said, *The Lord sent me to preach the Gospel, but not to baptize:* not that he denied absolutely that he was sent to baptize, but that he preferred Doctrine before Baptism, for the Lord commanded both to the Apostles: but children be received by the doctrine of the Gospel of God, and not refused: therefore what person being 1 Cor. 1. *Another argument.*

of

of reason, may deny them baptism, which is a thing lesser than the Gospel? for in the Sacraments be two things to be considered, the thing signified, and the sign, and the thing signified is greater than the sign: and from the thing signified in baptism, children are not excluded, who therefore may deny them the sign, which is baptism in water?

In Sacraments two things to be considered.

Another reason.

Saint *Peter* could not deny them to be baptized in water, to whom he saw the holy Ghost given, which is the certain sign of Gods people: For he saith in the Acts, *May any body forbid them to be baptized in water, who have received the holy Ghost as well as we?* Therefore Saint *Peter* denyed not baptism to Infants, for he knew certainly both by the Doctrine of *Christ*, and by the Covenant which is everlasting, that the Kingdome of Heaven pertained to Infants.

Acts 10.

Another reason.

Rom. 8.

None be received into the Kingdom of Heaven, but such as God loveth, and which are endued with the Spirit: for whoso hath not the Spirit of God, he is none of his. But Infants be beloved of God, and therefore want not the Spirit of God; wherefore if they have the Spirit of God as well as men, if they be numbred among the people of God as well as we that be of age, who, (I pray you) may well withstand children to be baptized with water in the Name of the Lord?

Another reason.

Mar. 10.

The Apostles in times past being yet not sufficiently instructed, did murmure against those which brought their children unto the Lord, but the Lord rebuked them, and said; *Let the babes come unto me.* Why then do not these rebellious Anabaptists obey the commandment of the Lord? For what do they now adayes else that bring their children to baptism, than that they did in times past which brought their children to the Lord, and our Lord received them, and putting his hands on them, blessed them, and both by words, and by gentle behaviour towards them, declared manifestly that children be the people

ple of God, and entirely beloved of God? But some will say, why then did not Christ baptize them? because it is written, Jesus himself baptized not, but his Disciples. *Objection.*

Moreover, Circumcision in the old Law was ministred to infants; therefore baptism ought to be ministred in the new Law to children. For Baptism is come in the stead of Circumcision, as St. *Paul* witnesseth, saying to the *Colossians, By Christ ye are Circumcised with a Circumcision which is without hands, when you put off the body of sin in the flesh by the Circumcision of Christ, being buried with him through Baptism.* Behold *Paul* calleth Baptism the Circumcision of a Christian man, which is done without hands, not that water may be ministred without hands, but that with hands no man any longer ought to be circumcised, albeit the mystery of Circumcision do still remain in faithful people. *Another reason.* Col. 2.

To this I may add, that the servants of God were alwaies ready to minister the Sacraments to them for whom they were instituted. As for an example, we may behold *Iosua*, who most diligently procured the people of *Israel* to be Circumcised before they entred into the land of promise; but since the Apostles were the Preachers of the Word, and the very faithful servants of Jesus Christ, who may hereafter doubt that they baptized Infants, since Baptism is in the place of Circumcision? *Another reason.* Josh. 5.

Item, the Apostles did attemperate all their doings to the shadows and figures of the old Testament: therefore it is certain, that they did attemperate Baptism accordingly to Circumcision, and baptized children, because they were under the figure of baptism; for the people of *Israel* passed through the red Sea, and the bottom of the water of Jordan, with their children. And although the children be not alwayes expressed, neither the women in the holy Scriptures, yet they are comprehended and understood in the same. *Another reason.*

Also

Another reason.

Also the Scripture evidently telleth us, that the Apostles baptized whole families or housholds: but the children be comprehended in a family or houshold, as the chiefest and dearest part thereof: therefore we may conclude, that the Apostles did baptize Infants or children, and not only men of lawful age. And that the house or houshold is taken for man, woman, and child, is manifest in the 17 of *Gen*, and also in that *Ioseph* doth call *Iacob* with all his house, to come out of the land of *Canaan* into *Ægypt*.

Arguments of example and of antiquity. Origen. *who was 200 years after* Christ. St *Austin* and St, *Hierom* 400 *years after* Christ. *Verba Johannis Constant.* Heb. 1. διὰ τοῦτο καὶ τὰ παιδία βαπτίζομεν καὶ τὰ ἁμαρτήματα οὐκ ἔχοντα. *Cypr.* 250. *after Christ* Aug. cont. Donatist. Cyril.

Finally, I can declare out of antient Writers, that the Baptism of infants hath continued from the Apostles time unto ours, neither that it was instituted by any Councils, neither of the Pope, nor of other men, but commended from the Scriptures by the Apostles themselves: *Origen* upon the declaration of St. *Pauls* Epistle to the *Romans*, expounding the sixth Chapter, saith, *That the Church of Christ received the Baptism of Infants from the very Apostles.* Saint *Hierome* maketh mention of the baptism of infants in the third book against the *Pelagians*, and in his Epistle to *Læta*. St. *Augustine* reciteth for this purpose a place out of *Iohn* Bishop of *Constantinople*, in his first book against *Iulian*, *chap*. 2. and he again writing to St *Hierom*, *Epistle* 28. saith *That Saint* Cyprian *not making any new decree, but firmly observing the faith of the Church, judged with his fellow Bishops, that as soon as one was born, he might be lawfully baptized.* The place of *Cyprian* is to be seen in his Epistle to *Fidus*.

Also St. *Augustine* in writing against the *Donatists* in the fourth book, *chap*. 23. and 24. saith, That the baptism of Infants was not derived from the authority of man, neither of Councils, but from the Tradition and Doctrine of the Apostles.

Cyril upon *Leviticus*, chapter the eighth, approveth the baptism of children, and condemneth the iteration of baptism. These authorities of men I do allege, not

not to tye the baptiſm of children unto the teſtimonies of men, but to ſhew how mens teſtimonies do agree with Gods Word, and that the verity of antiquity is on our ſide, and that the Anabaptiſts have nothing but lies for them, and new imaginations, which feign the baptiſm of children to be the popes commandment.

After this will I anſwer to the ſum of your arguments for the contrary. The firſt which includeth all the reſt, is, it is written, *Go ye into all the world, and preach the glad tidings to all creatures. He that beleeveth and is baptized, ſhall be ſaved: but he that beleeveth not ſhall be damned, &c.*

To this I anſwer, that nothing is added to Gods Word by baptiſm of children, as you pretend, but that is done which the ſame word doth require, for that children are accounted of Chriſt in the Goſpel among the number of ſuch as beleeve, as it appeareth by theſe words, *He that offendeth one of theſe little babes that beleeve in me, it were better for him to have a millſtone tyed about his neck, and to be caſt into the bottom of the ſea.* Where plainly Chriſt calleth ſuch as be not able to confeſs their faith, beleevers; becauſe of his meer grace he repureth them for beleevers. And this is no wonder ſo to be taken, ſince God imputeth faith for righteouſneſs to men that be of riper age: for both in men and children, righteouſneſs, acception, or ſanctification is of meer grace and by imputation, that the glory of Gods grace might be praiſed. Mat. 18. Righteouſneſs and acception is only by imputation and meer grace.

And that the children of faithful parents are ſanctified, and among ſuch as do beleeve, is apparent in 1 *Cor.* 7. And whereas you do gather by the order of the words in the ſaid commandment of Chriſt, that children ought to be taught before they be baptized, and to this end you allege many places out of the *Acts*, proving that ſuch as confeſſed their faith firſt, were baptized after: I anſwer, that if the order of words might weigh any thing in this cauſe, we have the 1 Cor. 7.

Scriptures

Mark 1. Scriptures that make as well for us. For in St. *Mark* we read that *John* did baptize in the Desart, Preaching the baptism of Repentance. In the which place we see baptizing go before, and Preaching to follow after.

And also I will declare this place of *Matthew* exactly considered, to make for the use of Baptism in children; for Saint *Matthew* hath it written in this
Matth. 28. wise: *All power is given to me* (saith the Lord) *in Heaven and in Earth*; therefore going forth, μαθητεύσατε that is, *Disciple ye*, (as I may express the signification of the word) that is, make, or gather to me Disciples of all nations. And following, he declareth the way how they should gather to him Disciples out of all Nations, *Baptizing them and Teaching*; by baptizing and teaching ye shall procure a Church to me. And both these aptly and briefly severally he setteth forth, saying, *Baptizing them in the name of the Father, and of the Son, and the holy Ghost, teaching them to observe all things whatsoever I have commanded you.* Now then baptism goeth before Doctrine.

The place of Matth. 28. (He that beleeveth and is baptized) *opened.* But hereby I do not gather, that the Gentiles which never heard any thing before of God, and of the Son of God, and of the holy Ghost, ought to be baptized, neither would they permit themselves to be baptized before they knew to what end. But this I have declared, to shew you upon how feeble foundation the *Anabaptists* be grounded. And plainly it is not true which they imagine of this Text, that the Lord did only command such to be baptized whom the Apostles had first of all taught. Neither here verily is signified who only be to be baptized, but he speaketh of such as be of perfect age, and of the first foundations of faith, and of the Church to be planted among the Gentiles, which were as yet rude and ignorant of Religion.

In the first conversion. Such as be of age may hear, believe, and confesse that which is Preached and taught, but so cannot infants;

infants; therefore we may justly collect, that he speaketh here nothing of Infants or Children. But for all this they be not to be excluded from Baptism.

ing of Infidels, beleeving ought to go before baptizing, but where faith is received, Gods grace and Sacraments go not by age, but as well be Children of the faithfull received as the Fathers.

It is a general Rule : *He that doth not labour must not eat.* But who is so barbarous that might think hereby, that children should be famished?

The Lord sent his Apostles at the beginning of the setting up his true Religion unto all Nations, unto such as were both ignorant of God, and were out of the Covenant of God; and truly such persons it behoved not first to be baptized, and afterwards taught; but first to be taught, and after baptized. If at this day we should go to the *Turks* to convert them to the faith of Christ, verily first we ought to teach them, and afterward baptize such as would yeeld to be the servants of Christ. Likewise the Lord himself in times past did, when first he renewed the Covenant with *Abraham*, and ordained Circumcision to be a seal of the Covenant after that *Abraham* was circumcised. But he, when he perceived the Infants also to pertain to the Covenant, and that Circumcision was the sealing up of the covenant, did not only Circumcise *Ismael* his Son that was thirteen years of age, but all other infants that were born in his house, among whom we reckon *Isaack*.

Why children of Christian parents be received to Baptisme,

Even so faithfull people which were converted from heathen Idolatry by the Preaching of the Gospell, and confessing the faith, were baptized: when they understood their children to be counted among the people of God, and that baptism was the token of the people of God, they procured also their children to be baptized. Therefore as it is written, *Abraham Circumcised all the male Children of his house.* Semblably we read in the Acts and Writings of the Apostles, that after the Master of the house was turned to the faith, all the whole house was baptized. And as concerning those which of old time were compelled to confess

confesse their faith before they received baptisme, which were called *Catechumeni*, they were such as with our fore-fathers came from the Gentiles into the Church, who being yet rude of faith, they did instruct in the Principles of their beliefe, and afterwards they did baptize them: but the same ancient Fathers notwithstanding did baptize the children of faithfull men, as I have already partly declared.

Catechumeni, is as much to say, as young Novices and beginners in Christs faith.

And because you do require a hasty answer of your Letter of one that is but a dull writer, I am here inforced to cease particularly to go through your Letter in answering thereto, knowing that I have fully answered every part thereof, in that I have already written, although not in such order as it had been meet, and as I purposed. But forasmuch as I understand that you will be no contentious man, neither in this matter, neither in any other, contrary to the judgments of Christs Primitive Church, which is the body and fulness of Christ, I desire you in the intire Love of him, or rather Christ desireth you by me (that your joy may be perfect, whereto you are now called) to submit your judgment to that Church, and to be at peace and unity with the same; that the coat of Christ which ought to be without seam, but now alas most miserably is torn in pieces by many dangerous Sects and damnable opinions, may appear by you in no part to have been rent, neither that any giddy head in these dog-dayes, might take an ensample by you to dissent from Christs true Church: I beseech thee dear brother in the Gospel, follow the steps of the faith of the glorious Martyrs in the Primitive Church, and of such as at this day follow the same, decline from them neither to the right hand nor to the left. Then shall death, be it never so bitter, be more sweeter than this life; then shall Christ with all the heavenly Hierusalem triumphantly embrace your spirit with unspeakable gladness and exultation, who

who in this earth was content to joyn your ſpirit with their ſpirits, according as it is commanded by the word, that the ſpirit of the Prophets ſhould be ſubject to the Prophets. One thing aske with *David* ere you depart, and require the ſame, that you may dwell with a full accord in his houſe, for there is glory and worſhip: and ſo with *Simeon* in the Temple embracing Chriſt, depart in peace: to the which peace Chriſt bring both you and me, and all our loving brethren that love God in the unity of faith, by ſuch wayes as ſhall pleaſe him, to his glory. Let the bitter Paſſion of Chriſt which he ſuffered for your ſake, and the horrible torments which the godly Martyrs of Chriſt have endured before us, and alſo the ineſtimable reward of your life to come, which is hidden yet a little while from you with Chriſt, ſtrengthen, comfort, and encourage you, to the end of that glorious race which you are in. *Amen.*

1 Cor. 14.

Concerning the party to whom this Letter was written, note, that he was converted and afterward dyed in the ſame faith as this letter did perſwade him.

Your Yoke-fellow in Captivity for the verity of Chriſts Goſpell, to live and dye with you in the unity of faith,

JOHN PHILPOT.

In deſcribing of the *Brownists* I purpoſe to ſet down.

1. *Their Original, and why called* Brownists.
2. *Called alſo* Separatists, *and why.*
3. *Their agreement with the* Donatists.
4. *Their agreement with the* Anabaptists.
5. *Great innovators.*
6. *Some of their Errors ſet down by* Mr. White.
7. *They are bitter Railers.*

8. *Magnifie their own Sect.*
9. *Criminate the* Dutch *and* French *Churches.*
10. *They pretend Scripture.*
11. *Blame our congregations for prophanesse.*
12. *The prophanesse, impiety, dissention, and lewdnesse of their own Sect.*
13. *Their equivocating and palliating their own wickednesse.*
14. *Blame the conversation of our Ministers.*
15 *Except against our Ministers Ordinations.*
16. *Novelty of their Ordinations.*
17. *Their singing of Psalms.*
18. *Their Prophesying.*
19. *Their blaming set Prayers.*
20. *Their Blaspheming the Lords Prayer.*
21. *The Tyranny of their separation.*
22. *Divers sorts of* Brownists.
23. *How great a sinne Schism is.*
24. *How they have been suppressed and punished in times past.*
25. Mr. Scots *description of a* Browniſt.

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1. *Their Original.*

THese Sectaries are called *Brownists* from one *Robert Brown*, a *Northampton shire* man, who was School-Master of the Free-School of Saint *Olaves* in South-wark. This *Brown* seducing certain people, Preached to them in a Gravel-pit near *Islington*, (and by their Tenets was not the holy Catholick Church of God included at that time in the foresaid Gravel-pit ?.) Also when the whimseyes came first into his head, he was advised by some of his friends to confer with Master *Fox*; and having been with him, he reported that he had been with a mad-man, who thrust

thrust him out of his doors, telling him that he would prove a fire-brand in Gods Church.

Before his departure out of the Kingdome, he acquainted also one Mr. *Greenham*, a pious Divine, with his intentions; who dissuaded him from his separation, using many reasons to stay him; among others, that what grace he had received, he had it from the Church of *ENGLAND*: but finding him obstinate, he told him, that for himself he doubted not (although he went away in his hot zeal) but that being better informed, he might return again to his mother Church; but bade him bethink himself what should become of those poor souls whom he had seduced, and was carrying away. Master *Greenhams* words proved true: for Master *Brown* returned (God giving him grace to renounce his Errors) and dyed lately a member of the Church of *ENGLAND*, being Parson of *Aychurch* in *Northampton-shire*; but his Sect remaineth to the great disturbance of our Church: for those errors that *Brown* recanted and vomited up, many male-contented simple men supped up and swallowed down, poisoning themselves and others.

2. *Called Separatists.*

THese Sectaries are also called *Separatists*, and this name they arrogate to themselves, like the Pharisees of old; and well they may be called *Separatists*, because they separate themselves, not only from their mother Church in which they were baptized, and brought up, and fed with the pure milk of Gods Word; but also from all the reformed Churches beyond the Seas; for they carry their simple seduced people not to any of those Holy Churches, to be members of their Congregations, but to conventicles, for which they are tearmed by a learned man *separata factio defectorum*. 2. *Called also Separatists.*

2. They may also be called *Separatists*, not only by reason of the separation they make from the Church of *England*, and all other the reformed Churches; but also by reason of the grievous separations and divisions they make among themselves: for example sake; what an evill spirit of hatefull and fiery contention was raised between the brothers, the *Johnsons*, which burnt up both spiritual and natural love, as the one of them, being the younger, forgetting his profession and brotherly love, became a libeller, loading his brother and others with reproaches, shame, and Infamy, and that in Print to abide for ever, as Master *Thomas White* in his discovery of *Brownism* doth relate? The other separated himself, and broke fellowship with his Brother and Father, and cursed them with all the curses in Gods book. This separation was confirmed by the heavy sentence of Excommunication, by which he did give his father and brother to the Devill. The *Dutch* and *French* Ministers in *Amsterdam* went about to reconcile *Francis Johnson* and his Father, as appeareth by their Letter: *Narravit nobis Johannes Johnsonius Anglus se hominem septuagenarium ex Anglia in hanc Urbem difficili itinere venisse, ut duos filios suos, Franciscum, & Georgium, dissidentes in gratiam reduceret, &c.* But their labour was in vain; his Son *Francis* persisting obstinately untill the death of his Father, sending him down to the grave with a curse, as if it were engraving the sentence of Excommunication upon his Fathers Tomb, &c.

Prynn. Schism pa. 60.

3. *Agree with the* Donatists.

3. Their agreement with the *Donatists*.

THe *Separatists* or *Brownists* agree in many things with the *Donatists*, who confined the holy Catholick Church to a corner of *Africa*, as the *Brownists* do confine the Church of God to their conventicles, excluding all other Christians out of the pale of the Church that are not of their Sect.

May

May not I say to these *Brownists* as *Constantine* the Emperour to *Acesius*, *Cape scalas & ascende cælum solus*, take Ladders and mount heaven alone; who dream that they have Ladders or something else to enter heaven alone? They believe not (with the *Donatists*) the Article of faith, *viz*, *That the Church of God is Catholike*, but uncharitably put all the Christians of the World into the state of damnation that are not of their Sect. Of their agreement with the *Donatists*, Master *Gifford* late Minister of the word of God at *Malden* hath set forth a Treatise at large, which you may peruse if you please.

4. *They comply with the* Anabaptists.

THe *Separatists* do comply in many things with the *Anabaptists*, and these Maximes following they have from them. 4. Their agreement with the *Anabaptists*

As they separate themselves from the Papists, so also from all Protestant Churches.

They affirm, that theirs is the true Church only, and the Gospell to be no where truly preached but by them.

To receive the Communion with prophane persons is to partake of their prophanesse.

That all may preach having gifts.

That in the Church there should be a parity.

They dislike Marriages in Churches, and to serve God in Churches that have been polluted by the Papists.

Whereas the *Anabaptists* forbear one petition of the Lords prayer, *viz*, *Forgive us our Trespasses*, the *Brownists* refuse the whole Lords Prayer.

Although they bear with temporal Magistrates, yet they abhor spiritual Government.

Lastly, they like not payment of Tythes, reserved by God himself for the maintenance of his Ministers, paid before the Law, commanded in the Law, The Brownists are refined

Anabaptists. and allowed by Christ himself, *Matth.*23. But disallowed by the *Anabaptists.*

5. *They are Innovators.*

5. *Great Innovators.* MAy not these *Separatists* be also called *Novators*, by reason of the great Innovations made by them? they can abide no old things heretofore used in Gods Church. They cannot abide our Fonts, nor our Churches, (steeple-houses some call them) nor our Bells, (I hear of a Sect that are called together by a Sow-gelders horn) nor our marriage, nor our administration of the Sacraments in our Churches, nor our burialls, nor our Prayers taken out of holy Scriptures, and commanded by Christ himself, as the Lords Prayer.

6. *Some of their Errors set down by* Mr. White.

6. *Some of their errors.* THey hold it lawfull for a man to live with her that is not his Wife, rather than to reveale himselfe.

2. That there are Qualities in God not essential, and that Love in God is not of his being, but that the self same love that is in God, is also in us.

3. That it is not lawfull for the innocent parties to retain the offendor, as the wife her husband, or the husband the wife, of either party that hath committed adultery; though the innocent party upon the others repentance forgiving the others sin, be desirous still to live with the other party in matriage covenant, as before, but have excommunicated the parties innocent for so doing.

7. *Bitter Railers.*

7. *Bitter railers, Prophane* THese new Sectaries are bitter Railers, and especially upon their Mother the Church of England, calling her Apostate *Israel, Sodom, Babylon*, murthering

thering ſtep mother, Idolatrous, Antichriſtian, &c. They judge and condemn them that are better than themſelves, far excelling in the gifts and graces of God; yea they condemn and ſlander our whole Nation, as a falſe Church, falſe Chriſtians, a Synagogue of Satan, a people in a damnable Eſtate, excepting none, neither the learned'ſt, nor the holieſt, but condemn all. Schiſm. c. 12.

They boaſt much of the Spirit, but by their virulent and venomous tongues, you may ſee what ſpirit is in them, viz. *That ſpirit that ruleth in the children of diſobedience.*

Michael the Arch-Angell durſt not give the Devill ſuch curſed Language as the *Brownists* give their Mother, *The poyſon of Aſpes is under their lips.* Mr. Bern. Separ. Schiſm.

Barrow and *Greenwood* were poſſeſſed with a ſpirit of rayling and ſcoffing, learning ſet prayers the ſmoak of the bottomleſs pit; Preaching Preachment, and Sermocination; the Preachers delivery of the Word, the diſtilling and dropping down of old Parables from his mouth; the time of Preaching, diſputing with the hour-glaſs; the Pulpit, a preſcript place like a Tub; ſolemn faſts, hypocritical faſts, and a ſtage-play wherein one playeth ſinne, another judgment, another the Goſpell; the ſinging of Pſalms, harmonizing of pleaſant ballads; our Churches, ſtyes, and our baptiſm adulterate baptiſm; the receiving the holy Sacrament of the Lords Supper a two-penny feaſt; the whorſhip of God Idolatry, and us Idolaters, yea *Sodomites, Canaanites, Balamites, Chamites, Cainites.*

8. *Magnifie their Sect.* 8. Magnifie their own Sect.

AS theſe Sectaries vilifie others, ſo they magnifie themſelves, like thoſe men of whom the Prophet ſpeaketh, *Iſa.* 65. *Stand further off, I am holier than thou.* And with the Phariſee, *they thank God that they are not*

not like other men. Or with *Simon Magus, give out that they are the great power of God.* These cry up their own Sect to the skies. *Oh Master Bernard* (saith Master *Robinson*) *if ever you saw the beauty of Sion, and the glory of God filling his Tabernacle, it hath been in the manifestation of divers graces of God in our Church, in that heavenly harmony and comely order, wherein by the grace of God we are set and walk.* Likewise hear Master *Smith. Oh Master* Bernard, *if you knew but the power and comfort of Gods Ordinance as we do, &c.* Touching both these boasters of their popular Government, hear the censure of Master *Johnson*, who sheweth them to be *Korites, a rebellious rout, pleaders for confusion, &c.* Also Master *Daniel Studley*, Mr. *Johnsons* second, describeth Mr *Samuel Fuller*, a Deacon of Mr. *Robinsons* company with his friends, to be ignorant Idiots, *noddy* Nabalites, *dogged* Doegs, *fair faced* Pharisees, *shameless* Shimeites, *malitious* Machivilians.

John Smiths parallel. p. 17.
Prophane schism. P. 47. Ib. P. 76.

9. *Criminate the Dutch and French Church.*

They criminate the Dutch and French Churches. Francis Johnsons *Articles against the French Churches. Vid.* Dr Halls *Apology against the Brownists, p. 699.*

IN their separations they carry not their seduced people from us to the *Dutch* or *French*, nor to any reformed Churches to have communion with them. They are as malevolent to Dutch and French Churches as to us: many crimes they do lay upon them, as for example.

1. That their assemblies are so contrived, that the whole Church continued not together, so that the Ministers cannot together with their flock sanctifie the Lords day. The presence of the members cannot be known, and finally no publick action, whether excommunication or any other, cannot be rightly done: can they say worse of us? the Lords day cannot be rightly observed, nor presence nor absence known, nor any holy action rightly performed: what can there be in their Churches but meer confusion?

sion? see what durt these *Separatists* cast upon the Church that harboureth them.

2. They baptize the seed of them that are no members of the visible Church, of whom they have no care as of members, neither admit their Parents to the Lords Supper. Is not this meer *Babylonism*? how is the Church of *Amsterdam* separated from the world?

3. That rule and commandment of Christ, *Mat.* 13. 15. *If thy brother offend thee, go and tell his fault, &c.* they neither observe, nor suffer to be observed: behold, what they complain of us, they find the same in the Church of *Amsterdam*.

4. They worship God in the Idol Temples of Antichrist, so that the Wine is marred with the vessels; is not this an abomination? yea, the *Antichristian* stones have some of them the Ornaments of the *Roman* Harlot upon them remaining.

5. Their Ministers have set maintenance.

6. Tythes, or a maintenance as ill: tythes were commanded by God, and never repealed; but this they have learnt of their tutors the *Anabaptists*.

7. Their Elders change yearly, which is not according to the Doctrine of the Apostles; what can our Church have worse than false governours?

8. They celebrate Marriage in the Church, is not this a foul fault? Is it not better to be married in the congregation with prayers and Gods blessing pronounced upon them by the Minister, than to be contracted privately, and entred into a book, as men do Horses in *Smithfield*?

9. They use a new censure of suspension which Christ hath not appointed; a great presumption, say they.

10. They receive unrepentant Excommunicants to be members of their Church, by which means they become the same body with them that are delivered over to Satan.

Thus

Thus these *Separatists* besmear the Church at *Amsterdam*; yea, they count it a great Apostasie for one of them so much as once to hear a Sermon in any of the *Dutch* or *French* Churches.

9 Pretend Scripture.

10. *Pretend Scripture.*

AND whereas they do pretend Scripture for their novelties, while the world standeth (saith a learned man) it cannot be shewed out of Gods sacred book, that he hath commanded any of these following:

1. Let all decisions, excommunications, yea, and ordinations, be performed by the multitude.

2. Let every assembly have a Doctor and a Pastor distinct in charge and office.

3. Let private Christians agree among themselves to set over themselves a Pastor chosen by themselves.

4. To this I may adde; where or when did our Lord take the keyes from the Church and give them to the multitude? how dare any Lay-man presume to ordain Ministers, to bind and loose? &c.

11 Blame our congregations for prophanesse.

11. *They avoid our congregations as prophane.*

ONe special cause of their separation they pretend to be the mixt congregations of men, holy and prophane, with whom they will not communicate, lest they should be defiled. You have heard of the resemblances that have been made of Gods Church: as namely, it is compared to a field, in which are some tares as well as wheat: to a net, wherein are contained bad fish as well as good: to a fold, having in it Goats as well as sheep: yet is not the field to be spoiled because of tares, nor the net to be broken because of the bad fish, nor the fold to be broken because of the goats: no, we are not to depart from any Church of Christ for any scandal given to us by the Members and professors therein, except for extreme

treme errors of Doctrine, or ungodly practices professed in it.

12. *The prophaneness of their Sect.*

12. *The prophaneness of their Sect.*

THis fault they find with the Protestants of our Congregations, but how they have avoided this in their own Conventicles, Mr. *White*, Mr. *Johnson*, Mr. *Smith*, and many others will tell you, whose plentiful reports of their known uncleanness, smother'd mischiefs, malitious proceedings, corrupt preachings, communicating with known offenders, bolstering of sins, and willing connivences, as they are shameful to relate, so they might well have stopt their mouths from excepting against our communion with the prophane.

Mr. White.

To use some of Mr. *Whites* words, *These that pretend such sincerity of Religion, do abound above others with all kind of debates, malice, adulteries, cozenage, uncleanness, so that* (saith he) *that* W. C. *complained that he had thought that they had all been Saints, but I see they are all Devils,* These are the assemblies to which they carry the poor souls whom they do seduce.

Vid. prophane schism of the Brownists p. 27. ibid. p. 27. Anno 25. Feb. 1606 This Mr. White was the next neighbour Minister: Master Josiah Shute succeeded him in his Parsonage.

Extracted out of a letter of Master Whites *the 20 of July.*

I desire God to keep all people from such a Congregation, where Adulteries, Cousenages, and Thefts are in such abundance as in the English congregation of *Amsterdam*: that I speak not of Brokerage, of whores, and other filthiness, too too bad.

This is true, there is no Sect in *Amsterdam* (though many) in such contempt for filthy life, as the English are, *viz.* the *Brownists*, *&c.*

The Author of this Letter, Master *White*, was sued for slander by *Francis Johnson*, *Henry Ainsworth*, *Francis Blackwel*, *Daniel Studley*, *Christopher Bowman*, *Iane Nicholas*, *Iudith Holder*, *William Barebones*, and *Thomas*

mas Bishop. But after Master *White* had brought in witnesses before the Burgomasters, who did testifie, and upon their Oaths and depositions confirm, what Master *White* had written, he was discharged, and had charges given him by the Magistrates.

A brief discovery under the hand of the Secretary and seal of the City of *Amsterdam.*

1. Of some of the abominations daily practised and increased amongst the English company of the separation, remaining for the present at *Amsterdam* in *Holland.*

2. That they abound above all others, with all kind of debate, malice, adulteries, cousenages, and such other like enormities, &c.

The testimony of the Dutch Church concerning the Brownists, when as they sent their messengers with some questions to their Eldership, they received this answer from them; that they did not acknowledge theirs to be an Ecclesiastical assembly, or a lawful Church.

The Testimony of the Dutch Church concerning the Brownists.

Of the Magistrates of Amsterdam. Vid. proph. schism. p. 21.

The testimony of the Magistrates of *Amsterdam* concerning the *Brownists*, both of old, in their sute against Master *White*, and now in their late sute for their meeting house, when they sought to lay their action in the name of a Church, they were repelled by the Magistrates that are members of the Dutch Church; they would not receive complaint from them in the name of a Church, or in the name of an Elder, or a Deacon, but from private men; the Magistrates told them, that they held them not as a Church, but as a Sect.

13. *Their equivocating.*

13 Their equivocating and palliating their wickedness. Vid. proph. schism. p 20. Prophane schism. p. 251.

I Might here set down their equivocating and palliating their wickedness, as one *Geoffry Whitacres* of Master *Iohnsons* congregation, being found in bed with one *Iudith Holder*, another mans wife; for

which

which matter he affirmed that he did it not to satisfie his lust, but to comfort *Iudith*, being sickly, and to keep her warm; as though he had sought to perform a Christian duty of love, and not an action of uncleanness.

Again, when Mr. *Studly*, a chief Prophet of Mr. *Iohnsons* congregation, was found hidden behind a basket in *Iudiths* house, had this holy pretence, that he hid himself to see the behaviour of *G. P.* who came thither after him; he being an elder would be a watchful overseer.

Again, *M. M.* being in a whore-house, and creeping out at a window, the Elder *D. S.* excused him, alleging in his defence the example of St. *Paul*, *Acts* 9. 25. who was by the Disciples let down over the wall in a basket. *Ibid. p.* 30.

Mr. *Iohnson* sought to clear the uncleanness of a man found in bed with another mans wife; to diminish the sin, distinguished between lying with a woman, and in a woman.

And old Father *Brown* being reproved for beating his old wife, distinguished that he did not beat her as his wife, but as a curst old woman.

Also *Daniel Studley* went about to palliate his filthiness with his wives daughter, ungodlily alleging the holy Scriptures. *He did like Solomon who would know all secrets.*

Let it not be offensive to the good Reader to see a child to vindicate the foul aspersions cast upon his Mother, from whom he had his souls spiritual birth and breeding, by setting forth by what manner of men his mother Church is scandalized. *propb. schis. p.* 39.

14. *Blame the conversation of our Ministers.*

14 *Blame the conversation of our ministers.*

AGain, although in the visible Church the evil ever mingled with the good, and sometime the evil have chief Authority in administration of the Word and Sacraments; yet forasmuch as they do not

not the ſame in their own name, but in Chriſts, and do adminiſter by his commiſſion and authority, we may uſe their Miniſtry both in hearing the Word of God, and receiving the Sacraments; neither is the effect of Chriſts Ordinance taken away by their wickedneſs, nor the grace of Gods gift diminiſhed from ſuch as by faith rightly do receive the Sacraments adminiſtred unto them. The Scribes and Phariſees (ſaith our Lord) ſit in *Moſes* chair; all therefore what they bid you obſerve, do you, but not after their works, for they ſay and do not.

15 *Ordination of our Miniſters.*

15. *Except againſt our Ordination.*

THey except againſt our Miniſters, becauſe they receive their Ordination from Biſhops.

To which I anſwer, we have our Ordination from Chriſt by Biſhops and Clergy-men: and for this kind of Ordination by Biſhops and Presbyters, we have the univerſal conſent of the Primitive Church; by St. *Paul*, *Timothy* and *Titus* were ordained.

And this has been the practice of all the Chriſtian Churches of the Univerſe, until the time that *Anabaptiſts* crept into the world.

But they will allege, that we have been Ordained by Antichriſtian Biſhops, and therefore they conclude every action done by our Miniſters to be Antichriſtian.

1. To which I anſwer; why is not the Ordination that our fore-fathers had from Antichriſtian Biſhops, as effectual as the Baptiſm that was adminiſtred by them to our fore-fathers? Did ever any reformed Church rebaptize them that were baptized by them? And why ſhould our Miniſters be reordained more than rebaptized?

2. Indeed our Miniſters being ordained by Biſhops, and that by Proteſtant Biſhops, ſuch as *Cranmer*, *Latimer*,

Latimer, and *Ridley*, who were holy Martyrs, who renounced all superstition, what exceptions can be taken against them?

Neither can they find any shelter under that noted text, neglect not the gift that is in thee by the imposition of the hands of the Presbytery, which learned Master *Calvin* expounds not of the men, but of the office, following herein *Hierom*, *Anselm*, *Haymo*, *Lyra*, referring it to the gift given him, which hath been the practice of the Church of *England*, and all Christian Churches in the world until the *Anabaptists*. 1 Tim. 4. 4.

To conclude, let the *Brownists* confess our Bishops to be but Christians, which they cannot deny, and the Ordination of our Ministers will be lawful by their own rules: for if the Ordination of their Ministers by *Plebeian* Artificers be lawful, how much more is the Ordination of our Ministers by Bishops and learned Ministers qualified with learning and wisdom, and set apart to do the same?

16. *Brownists Ordination.*

16 *Brownists Ordination.*

But let them shew who devised their Ordination of Ministers; I dare say, not Christ, nor his Apostles, nor their successors.

What Church in the whole world can be produced, unless in case of necessity, whose conspiring multitudes made them Ministers at pleasure? what rule of the Church prescribeth it? what reformed Church ever did it, or doth practise it? what example warrants it? where have the inferiours presumed to lay their hands upon their superiours? It is an old policy of the faulty to complain first; certainly there was never Popish Legend a more errand device of man than some parts of this Ministry of theirs, so much gloried in for sincere correspondency with the first institution.

17. *For*

17 Their singing of Psalms. proph schis. page 10.

17. For their singing.

FOr their singing of Psalms, it is almost left among them, for in Master *Iohnsons* assembly they had new rhimes, but in so harsh and hard a phrase, that the people knew not what they meant, so that they could not sing with understanding.

2 These being in use, and the copies being kept from the people, by that means singing of Psalms was kept from the people, and shut out of private houses.

3. Again, by reason of the uncouth and strange translation and meeter used in them, the Congregation was made a laughing stock unto strangers.

Master *Daniel Studley* pleaded for the continuance of those rhimes, the Congregation complaining of them: for (saith my Author) he had a good vein in making rhimes, especially filthy and obscene ones, which he taught unto little children his scholars, and to Mistris *May*, who used in her house to sing such songs, being more fit for a common bawd, than for a person professing the pure separation. They object against all the Churches of *Amsterdam*, that they have Organs to modulate their voices in singing. Sure I am, the *Separatists* also had need of somewhat, as a Bagpipe, or somewhat never used by Antichrist to tune them, singing in their Conventicles like hogs against rain.

Here I might ask some questions, *viz.* why singing set Psalms doth not confine the spirit (we being commanded to sing with the spirit) as much as saying set prayers? and why the Brethren inspired with the Spirit, do not every day sing a new song, as make a new prayer, which are set prayers to the people? and why the people may not pray together with the Minister (as it was the custome of all *Christian Churches*) as sing together? And lastly, why Lay-men do not pray in the Church, as well as preach or prophesie in

in the Church? do they not in forbidding the people to pray with their Minister, as the Papists do, in depriving the people of the Cup in the Sacrament, and that for the honour of the Priesthood?

18. *Of their Prophecying.*

18 *Of their prophecying*

AS the illuminated *Anabaptists* are called Preachers, so the fanatick *Brownists* take upon them to be Prophets, and to preach the word of God with all Authority publickly in their congregations: St. *Paul* asketh, *how can they preach except they be sent?* and this standeth with good reason, every true Preacher standeth in Gods room, being the Lords Embassador to do his will: who dares do this unsent? These come not from the schools of the Prophets, but from mechanick trades, and sit them down in *Moses* chair as Embassadors of Jesus Christ, as Heralds of the most High God. These take upon them to reveal the secrets of the *Almighty*, to open and shut Heaven, to save souls. But to hear these fellowes discourse of the holy Trinity, of Gods eternal decree, and other deep points of Divinity, you may hear the mad men in *Bedlam* prate as wisely as they. May not Almighty God say to these mad prophets, *What hast thou to do to take my words in thy mouth? &c.* Of their confused preaching, or rather prating, hear Mr. *Simpson* complain, and especially of the prophets in Mr. *Ainsworths* Church. For our manner (saith he) of meeting upon the Lords day, it is with such a confusion and contradiction with one another, that our profession of separation, may be overthrown by it; For example, *Thomas Cheeth* in his Prophecie, witnessing against *England*, their Ministry is *Antichristian*, and being so, cannot beget true faith; and where there is no true faith, there is no true salvation; a fearful sentence in my judgement. Again, our beloved, Mr. *De Clise* in his prophecie laboured to prove

separation from a true Church for any corruption, obstinately stood in this Doctrine, was by another in prophesying there shewed to be absolutely contrary to the place, *Rev.* 2. 24. which how unsoundly it was concluded by our teacher, was then observed by many; also it was since by another delivered in the way of prophecie, that even among our selves did reign many sins; as namely, fulness of bread, pride, and idleness; fulness of bread, in that they were not satisfied with neither temporal nor spiritual food; pride, in that many did strive to go beyond their calling; idleness, in that many were negligent in their callings. If these things be so, and be not redressed by the admonition of this prophecie, we must (according to Mr. *De Cluse* his Doctrine) make a new separation. How oft both the brethren except against one anothers prophesying, by which much heart-burning and strife is kindled between them? These things being well considered, I pray you well to mind whether this new way of prophesying on the Lords day can be for the edification of the Church or not. For this new prophesying of the Lay people, read a Treatise newly set forth by *Gulielmus Apelonii*.

19. *They will use no set forms of prayers.*

19 *Blame set prayers.*

They find fault with set forms of prayers, and this also they learnt of the *Anabaptists*, who having burnt all the Books in *Munster*, and in the Dominions of King *Iohn* of *Zion* (except the Bible) were compelled either to pray without book, which they call praying with the spirit, or not at all; moreover the *Anabaptists* were so ignorant, as *Lambertus Hortensius* reporteth, that among the numerous multitude of them, there was not one found (as it was credibly reported) that could read. So they being not able to pray within book, but all without book, they have with the *Brownists* invented divers Arguments against set Prayers.

They pretend set prayers to be a device of Man, a muzling

muzling of the ſpirit, a nurſe of idleneſs, and a means to neglect the graces of God that are in them; whereas they pretend extemporary Prayers to be the work of the ſpirit; whereas rather thereby they muzzle the ſpirit of the people, being tyed to the *extempore* and crude prayers of the Miniſters.

Yea, the *Brownists* go far beyond the *Anabaptiſts*, affirming ſet Prayers to be abominable in the eyes of Almighty God.

To this I anſwer; whatſoever God hath ordained, is neither abominable nor loathſome to him; but God hath ordained ſet prayers, therefore they are not abominable nor loathſome.

That God hath ordained ſet prayers, ſee *Num.* 6. 23, 24. *Ye ſhall bleſs the children of Iſrael, ſaying unto them, the Lord bleſs thee and keep thee, the Lord make his face to ſhine upon thee, and be gracious to thee, the Lord lift up his countenance upon thee, and give thee peace.* Again, *Deut.* 26. 5. *And thou ſhalt ſpeak, and ſay before the Lord thy God, A* Syrian *ready to periſh was my Father.*

The 90 Pſalm is a prayer, even the prayer of *Moſes*, and uſed in the Jewiſh Church, as we uſe the Lords Prayer.

All the Pſalms of *David* (except ſome that are Doctrinal) are Prayers, and have been, and ſhall be read in the Church of God, maugre all the Hereticks and Schiſmaticks in the world.

In the Goſpel are many ſet prayers daily read in the Church; What, are all theſe abominable? All the ancient Churches in the world, planted by the Apoſtles, have ſet prayers; as the Greek Church to whom St. *Paul* preached, the *Indians* to whom St. *Thomas* brought the light of the Goſpel; the *Ethiopians* to whom St. *Mark* brought the knowledge of Chriſt; the *Muſcovites*, who affirm, that they received the truth from St. *Andrew*: theſe with all ancient Churches have ſet Prayers: their Liturgies are to be ſeen.

Yea all the reformed Churches, the Dutch, the French, the Danish, the Swedish, the Scotish, &c. have set prayers, only these Sectaries will speak to God *extempore*.

In my *Christianography* you may see divers Liturgies: as a Liturgy attributed to Saint *Iames* first Bishop of *Ierusalem*, set forth by *Victorius Sciaticus* the *Maronite*. The Apostle *Iames* was commonly called *Iacobus Liturgus*, that is, *Iames* the service-maker, which beginneth, *O Lord do not despise me defiled with the multitude of my sins.*

Again, the service the *Muscovites* use, taken out of the Commentaries of *Sigismund Liberus*.

The *Ethiopian* Liturgy or Service, written by *Francis Alvares*.

The *Copts* Liturgy set forth by *Kircherus*.

The *Armenian* Service set down by *Odoardus Barbosa*.

The *Armenian* Service set down by *Peter Bellonius*, *lib.* 3. *cap.* 12.

The Liturgy of *Severus* sometime Patriarch of *Alexandria*, written in Syriack, and translated into Latin by *Guido Fabritius*.

But to shew you a pattern of some of their new prayers: one of them cryeth out in his prayer: *O Lord thou knowest good Lord, that we never had the truth preached among us till now, &c.* Whereas the Doctrine of the Church of *England* is Gods truth, as the learned assembly of Divines do testifie, howsoever in our Discipline there may need reformation.

Another cryeth out in his prayer: *Good Lord, good Lord, deliver this Congregation from this man, who is unlearned, unpowerful, unprofitable, &c.* This spiritual prayer was made for my self, in my own Church, in my own Pulpit, in my own hearing.

To conclude this with the counsel of the holy Ghost: *Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God, for God is in the heavens,* Eccl. 5. 1.

heavens, and thou art in the earth; therefore let thy words be few: for as a dream commeth by the multitude of businesse, so the voice of a fool is known by many words.

20. *They quarrel at the Lords Prayer.*

BUt what need I complain of their blasphemy of set prayers? whereas our Lord taught his Disciples a set form of prayer, the perfectest and exactest of all that can be made, it being compiled by the Son of God who is the wisdome of the Father. For perfection, it containeth all that can be asked, or prayed against. For acceptation, it containeth the words of Christ the Son of God, *in whom the Father is well pleased.*

These Sectaries quarrel at this prayer, and will not say it: as *Barrow* and *Greenwood* affirm it to be abominable, and as loathsome to God as swines flesh to a Jew.

Apollinarius the Heretick equall'd his songs with holy Scriptures; but I never heard of any Heretick that preferr'd his own works before holy Scripture. Do not these Hereticks prefer their own prayers before our Lords? if our Lords prayer be better than theirs, why do they not say it according to our Lords commandment? *Luke* 11. Or if they will pray after the same manner as is commanded, *Mat.* 6. why do they use so many vain repetitions, there by him forbidden.

I have read that St. *Peter* used no other prayer at the Communion, but this prayer which his Master taught him: and the Greeks in *Calabria* used the same: But now it is not used by some at the Ministration of the Sacrament. I am sure this prayer is perfect, and all other devised by them not so perfect. Let us not neglect that perfect form which our Lord hath left us, or pray at least wise after that manner, not using vain repetions by him forbidden, as before.

12. Of the Tyranny and ill usage of some to their Wives and Servants.

MAny there be that are taken in the Briars of this prophane Schism, that wish they had never met with the separation of that Schismaticall body, and would flye, so that they might escape without excommunication, with which they terrifie them so, that they dare not so much as whisper, or as much as mutter against it. You may read in the Book called (*The Prophane Schism of the Brownists*) how cruelly also they used their Servants for not doing their tasks: as some they hung up by the hands, and whip them stark naked, being women grown: yea they spare not their Wives, but correct them. Read the story of *Studley* and *Mansfield*. It may be they learnt this of their Patriarch, Father *Brown*, who would curstly correct his old wife, as before.

Vid. The prophane schism of the Brownists, with the impiety, dissentions, lewdnesse, and abhominable vices of that impure Sect.

There are divers sorts of separatists.

THere are divers sorts of these Sectaries, for every day begets a new fancy or opinion, it fareing with them usually as with all other Hereticks, who having once forsaken the truth, wander from one error to another: as Mr. *Smith* one of their Grandees, from a *Protestant* turned *Brownist*, and from a *Brownist* he turned *Anabaptist*; yea, a *Sebaptist*, and rebaptized himself.

Brownists. The first sort of Separatists affirm the abhominations of the Church of England to be so great, that they will not come within their Church doors to hear any of their Ministers, but tye themselves wholly to their own Conventicles. The root of this Sect was one Mr. *Robert Brown*, before named: from whom are risen many Sects, for every day begets a new fancy and conceit. They say that England was once the Lords wife, but that he hath given her a Bill of

of divorce and put her away. These deny all communion with her, but private communion they hold lawfull with her members.

As for the antient company of *Brownists* that were under the feeding of Mr. *Brown* himself, they were swept away as dung by the testimony of Master *George Johnson*, and not one of them left alive that continued faithfull, but became Apostates.

Barrowists

The second sort of separatists may be called *Barrowists*, from their protomartyr *Barrow*, whose censures are more desperate than the former. who say that the Church of England is *Sodom*, *Babylon*, and *Ægypt*, and that she was never the Lords wife, nor he her husband; but that she is at the best a murthering step-mother: Therefore they say, what communion hath light with darkness? Christ with Belial? believers with infidels? And therefore they proclaim the former Sect (for not judging the Church of *ENGLAND* so desperately as they judge her) to be partakers of her adulteries, and that they must receive of her Plagues.

Of this Sect *Barrow* was the Father, afterwards *Greenwood*, *Brewis*, *Bois*, *Rutter*.

Wilkinsonians.

A third sort of *Brownists* did arise from one Mr. *Wilkinson*, whose disciples in a short time grew so strong in the spirit, that they stoutly affirmed that they were Apostles, as *Peter*, and *Paul*, and the rest, and therefore deny communion with all others that will not give them that Title.

A fourth sort of *Brownists*, who say that there is not any one true Church in the World but themselves, because they say, that they are maried to Christ by that one true baptism which consisteth of persons confessing of faith and their sins, and all other Churches that baptize Infants are but Synagogues of Satan, and have never made covenant with Christ, and therefore they call all other the *Brownists* for retaining the baptism of children as very a Harlot as

Rome or the Church of *England*. So name they the *Brownists*, *Romes fair Daughter*, and proclaim that all that will be saved, must come to them to be rebaptized, and condemn all other worship to be Antichristian, divellish, and obnoxious to the wrath everlasting. Of these there are many Sects and Heresies, as you shall find in the description of the *Anabaptists*. Many other Sects of separatists there are, as the *Iohnsonians* and their tenets, who commenced a sute in *Amsterdam* against the *Ainsworthians*, for their meeting house or Synagogue granted to the *Brownists*, after the rending of that Conventicle asunder. The *Johnsonians* pleaded the Synagogue belonged unto them, they being the antient *Brownists*: the *Ainsworthians* answered, that the house belonged unto them, they being the true *Brownists*, because they held the antient faith upon which their Church was grounded, from which Mr. *Johnson* and his company had fallen into Apostasie, and therefore could not be the true Church; and they set forth a writing of the Articles forsaken by Master *Johnson*.

Robinsonians.

I might speak also of *Robinson* and his company: which *Robinson* protesteth against both the former, affirming Mr. *Johnsons* company to be bastardly runagates, miserable guides, engrossers of the keyes, arrogant *Zidkias*, laying the corner stone of *Babylon*, *Lucians*, or scossing Atheists, Schismaticks, making the Church of God a cipher; a hang-by wanting an honest heart, like Chancellors and Officialls captivating of the Church, either marked servants of the Pope, or such as care not what they say for some present advantage, using a power more execrable and accursed.

Mr. *Smith* and his Disciples do at once as it were swal'ow up all the separation besides, protesting against their false constitutions, false worship, false Ministers, and false Governours.

I might here also set down the Heresies of Mr. *Thomas*

Thomas Lemar, described by Mr. *Paget* with this Title.

The Monster of Lemarism.

THis Monster is set down with seven heads.

1. *Mahometanism*, in that *Lemar* denyed the holy Trinity and eternall Godhead of Christ.

2. *Judaism*, in affirming that Christ should come shortly in his own person to reign here upon Earth.

3. *Papism*, affirming that a meer creature may be worshiped.

4. *Lutheranism*, in maintaining the Doctrine of Consubstantiation.

5. *Anabaptism*, in affirming that Christ took not flesh of the Virgin *Mary*.

6. *Libertinism*, in holding that there is no visible Church upon earth.

7. *Brownism*, in holding the Doctrine of separation. Who can reckon up their Opinions, they shifting dayly? Master *Hancor* will have a separation alone.

To confirm their several sects and divisions among themselves, I might set down their uncharitable cursing one of another; not to speak of the manifold curses that flew abroad in Mr. *Barrows* time, nor yet of the manifold curses which the company of *Brownists* remaining in *London* have oft laid upon one another: consider but those that remain in the low countries. *Their cursing one another.*

Mr. *Johnson* and his company are now accursed and avoided by Master *Ainsworth* and his company, Master *Ainsworth* and his company excommunicated by Master *Johnson* and his company.

Mr. *Smith* and his company are rejected both of Mr. *Johnson* and Mr. *Ainsworth*. *Prophane schism. p.* 63.

Mr. *Robinson* and his company holding M. *Johnson* and his to be in Apostasie. And

Prophane schism. p. 64.

And Mr. *Johnson* him again, for taking part in his Schism against him: and by this reckoning, where is almost one of them free from the curse? As for those straggling *Brownists* that walk alone, as they avoid all, so they are avoided and rejected by all the rest: is not this (saith my author) a cursing and cursed Sect?

23. *Schism a great sinne.*

Schism a great sinne.

I Could by way of counsell advise these *Separatists* who forsake the Church to consider how great a sin schism is, *viz.* greater than murther; a murtherer killeth one man or two, but a schismatick goeth about as much as in him lyes to destroy the Church of God.

Is not the departing from the Church of *England* a departing from the Church of God? let them consider the Church of *Corinth* had many faults in it, as many as the Church of *England* hath, and as great ones too; and yet was Gods Church for all their faults. St. *Paul* blames some there for their civill jars impetuously, they transferring them and their sutes to the courts of Infidels, 1 *Cor.* 6. 7. Others for their wicked connivence and indulgence towards the incestuous: 1 *Cor.* 5. Others for their vile prophaneness in their sacred assemblies: 1 *Cor.* 11. 32. Yea, others for Heresie: 1 *Cor.* 15. Would any *Brownist* think this to be the Church of God, but a synagogue of Satan? If our Apostles were alive now, (in which time more light hath appeared) he should be taught by Father *Brown*, and his disciples, to give the Church of *Corinth* a new title, and not *Paul an Apostle of Jesus Christ to the Church of God in Corinth.* But the example of Christ himself writing to the seven Churches of *Asia*, may be our best direction, charging five of them with several faults, and with crimes of a large size, yet he doth call them Churches.

Moreover

Moreover, is not the forsaking of the Church of God, a forsaking of God himself?

And lastly, is not excommunication one of the greatest punishments of the World, by which a man is cast out of the Church? St *Paul* calls it a giving to the Devill; and do not they in their separation cast themselves out of the Church, and give themselves to the Devill? the Lord enlighten them.

24. *How these Sectaries have been punished.*

FIrst *Brown* their Patriark was taken and laid in the Gaol, and his disciples were made to flye: *Bolton*, whom some would make their Author, dyed as *Judas* did; *Henry Barrow* Gent. *John Greenwood* Clerk, two of the authors of this opinion that set Prayers are abhominable; *Daniel Studley* Girdler, *Sonio Billet* Gent. *Robert Bowly* Fishmonger, were indicted of Felony at the Sessions Hall without Newgate, *London*, before the Lord Maior, and the two Lord chief Justices of both benches, and sundry of the Judges, and other commissioners of *Oyer* and *Terminer*: the said *Barrow* and *Greenwood* for writing sundry seditious books, tending to the slander of the Queens Majesty and state; *Studley*, *Billet*, and *Bowly*, for publishing the said books; on the three and twentieth day of *March*, they were all arraigned at Newgate, and found guilty, and had judgment: *Henry Barrow* and *John Greenwood* on the last of *March* were brought to Tyburn in a Cart, and carried back again, and were afterwards hanged on the first day of *April*. Hows Chro. pag. 765.

And about the same time one *Penrie* a Welch-man, a principal penner and publisher of a book called *Martin Mar-prelate*, was apprehended at *Stebbenheath*, and committed to prison: in the month of *May* he was arraigned at the Kings bench at *Westminster*, condemned of Felony, and afterwards conveyed Howe. Chro. pag. 766.

veyed from the Gaole of the Kings bench in *Southwark* to St. *Thomas Waterings*, and there hanged: *Elias Thacker* was hanged at St. *Edmunds-bury* in *Suffolk* on the fourth of *June*; and *John Copping* on the first of the same month, for spreading of certain seditious books, penned by one *Robert Brown* against the book of Common Prayer established by the Laws of the Realm, their books as many as could be found, were burnt before them: Examples how this sect was suppreſt in Queen *Elizabeths* time are many. They that would know more of these Sectaries, let them read these books following.

First a book called a discovery of *Brownism*, or a brief declaration of the errors and abhominations daily practised and increased among the English company of the separation, remaining at this present at *Amsterdam* in *Holland*, by Mr. *White*.

A Book called the rasing of the foundation of *Brownism*, by S. B. Printed by *Henry Windet*. 1588.

A plain declaration that our *Brownists* be full *Donatists*, by comparing them together from point to point, out of the writings of St. *Augustine*, by *George Gifford* a Minister of Gods word at *Malden*.

An apology of the Church of *England* against the *Brownists*, written by Doctor *Hall*, now Lord Bishop of *Norwich*.

Master *Bernards* separatists Schism.

The prophane schism of the *Brownists* or *Separatists*, with the impiety, dissentions, lewd and abhominable vices of that impure sect, discovered by *Christopher Lawn*, *John Fowler*, *Clement Sanders*, and *Robert Bulward*.

Item. A book called the shield of defence: written against Master *de Lelase*, in defence of Master *Brightman*, Printed 1612.

25. *Mr.*

25. *Mr.* Thomas Scots *description of a* Browniſt.

THe Chameleon is in *England* a *Familiſt*, at *Amſterdam* a *Browniſt*.

Scots *deſcription of a Browniſt.*

He lives by the air, and there he builds Caſtles and Churches; none on the earth will pleaſe him: he would be of the Triumphant and glorious Church, but not of the terrene militant Church, which is ſubject to ſtorms, deformities, and many violences and alterations of time: he muſt find out Sr. *Thomas Moores* Utopia, or rather *Plato's* community, and be an Elder there. In this point, and that of reſiſting civil Governours, he ſeemes the ſame with the Romiſh Catholick. But they are tyed onely by the tails like *Sampſons* Foxes, their heads like *Janus*, look divers wayes, they are Boutefewes, and carry betwixt them a firebrand to enflame all Chriſtendome: thy have in their imaginations an Idea of ſuch a Church, and ſuch keyes as the Romaniſts madly boaſt they poſſeſſe: but they will not have them the ſame, not to reſemble their fooliſh Alchimiſts: they are both ſeeking a Philoſophers ſtone, and neglecting the true Eli zar the corner ſtone, they boaſt to build gold on the foundation, when what they daub on, is adulterate ſtuffe beſide the foundation: they begger themſelves in ſeeking for wealth abroad, whilſt at home they neglect that pearl of ineſtimable price, for which the wiſe Merchant gives all that he is worth. If ever I could hear Papiſts cleer the Pope from being Antichriſt, and prove he muſt be one ſingular perſon, I would then believe that he ſhould not ſpring from a Jew of the Tribe of *Dan*, as they fable, but from a promiſcuous conjunction betwixt two fugitives to *Amſterdam* and *Rome*.

26. Of the semi-separatists.

Of the semi-separatists.

THese halt between two opinions, they are neither wholly for the separation, nor wholly against it. Master *Jacob* is said to have been of this Sect, who are also called *Jacobites*; and therefore in his writings we find that he misliked our Church government: but in his declaration he affirmeth; although (saith he) I know they of the separation be very far from being so evill, as commonly they are held to be, yet I deny not but in some matters they are straighter than I wish they were. Howsoever in the point of separation, I for my part never was, nor am separated from all publick communion with the congregations of *England*. I acknowledge therefore that in *England* are true visible Churches and Ministers accidentally, yea such as I refuse not to communicate with. For his comming to our Church, I heard once a Minister complain to me of Doctor *Bancroft* Bishop of *London* for not doing that justice that he would have had him to do upon Mr. *Jacob*, of whom he had complained, (as far as I remember) for not kneeling at the Communion. This Minister having prosecuted his complaint, and finding nothing done against Mr. *Jacob*, went to the Bishop, telling him what a great deal of pains he had taken in vain, and asking of the Bishop what he would counsell him to do, who bad him go home and trouble not himself, but leave such things to his Church-wardens.

There is a sort of *semi-separatists*, that will hear our Sermons, but not our Common-prayers: and of these you may see every Sunday in our streets, sitting and standing about our doors, who when the Prayers are done, rush into our Churches to hear our Sermons.

Of the Independents.

1. *Why called* Independents.
2. *Their Original.*
3. *Some of them write and speak against Churches.*
4. *Some against Tithes.*
5. *Would have no set Prayers.*
6. *Not use the Lords Prayer.*

1. *Why called Independents.*

BEcause they teach that every particular Congregation ought to be governed by its own particular Laws, without any depending of any in Ecclesiastical matters, without obligation to acknowledge Classes or Synods for its Government and conduct. They call themselves the Congregational Government, as I read. These Appellations I heard not of when I began to write this Treatise. The Author of the *Antidote against Independencie* affirmeth, that by establishing this Government, instead of suppressing Prelacy, we should erect in our Kingdome 9324 Prelates, viz. in every Parish one.

2. *Their Original.*

THe first man of note that held their opinions (as Master *Edwards* writeth) was one Master *Robinson*, who leaving *Norwich* male-content, became a rigid *Brownist*; but afterwards by conference with learned men, he was brought to some moderation, and writ a book recanting some of his opinions. This man dying, many of his Congregation went from *Leyden* unto *New England*, and planted at new *Plymouth*, whither they carried Master *Robinsons* opinions, which spread far there, and by Letters also and other

other means were conveighed into Old *England*; and to this purpose he citeth a Letter of Master *Cottons*.

Answer to the Apologetical Narration, p.204,205

As the *Brownists* (saith Mr. *Edwards*) growing up, and out of the *Anabaptists*, did refine *Anabaptism* in many things, so the *Independents* have refined *Brownism* from the grosness and rigidness of it in some things.

And yet in separating from Gods Ordinance because of our mixt Congregations; in setting up a Church against a Church; and in other things do they not with the *Brownists* make a rent in Christs mystical body?

3. *Enemies to our Church.*

The seventh Vial opened.

THese *Independents* with the *Brownists*, are enemies to our Churches, the glory of our Nation, the monuments of the piety of our fore-fathers, builded to the honour of Almighty God, and for his service. They call them Steeple-houses, as you may read Mr. *Cotton* in one of his Sermons upon the opening of the seven Vials affirmeth.

Iehosaphat (saith he) took away the High places and Groves out of *Iudah*, 2 *Chron.* 17. 6. So when the zeal of God lifteth up the hearts of the people, then they will not endure a consecrated place in all the world where they come, and when the seventh Vial is powred out, the Earth shall be full of the knowledge of God: Then all the Chapels of Ease, Churches of States, and Temples of Glory, where the world hath been deluded, they will not leave a stone upon a stone that shall not be thrown down; though now in some places you may not pass through with a burthen, nor look upon the wall thereof. *The zeal of the Lord of Hosts will blow them up, these places will be laid open to the rest of the streets, and become but common soil, they will not be regarded, but trampled upon, &c.* I am informed that some preach this Doctrin among us.

4. *Ruin*

4. *Ruin Learning.*

AGain, to overthrow Learning, they would overthrow the maintenance, *viz.* Tythes, appointed by Almighty God for the maintenance of his service; as he appointed a certain time for his service, so a certain part for the maintenance of his service, *viz.* A tenth part, which was paid before the Law, commanded in the Law, and confirmed by our Lord and Saviour.

The persecution of *Iulian* the Apostate is affirmed to be greatest of all other: For whereas in other persecutions they kill'd the Priests, *Iulian* taking away the maintenance from Gods service, did *occidere Presbyterium*, the whole Order.

When I first heard of the name of *Independency*, I confess I could not well misslike it, knowing the poverty of many Livings within the wals of *London*, and the dependency of the Ministers, being not able to subsist without the charities of the people.

And for example, among others the Tythe of a Parsonage of a learned Doctor (who is accounted one of them) not to be worth above 20 l. *per annum* towards all charges, and divers others to be of small value: I could not well blame them, if renouncing their Tyths, they have devised some other way to subsist.

In time of Superstition the said Living is reported to have been worth two hundred pounds *per annum*, by reason of a gang of silly women with child to the Image of our Lady of *Steining* (in that Church) to which they did trot with many rich offerings, being perswaded that she could give them easie labour. Other Churches had their working Saints that relieved their Parsons, as one could make barren women fruitful, &c. And for this cause the poor Livings in *London* were so highly rated in the Subsidy. And whereas one man had heretofore many Livings,

which is now prohibited; as my Predeceſſor had three, *Alhalowes* the great, the *Temple*, and *Edmunds* within the Line of Communication: And alſo our vails for Burials and Chriſtenings is in a manner ceas'd, which were a great help too. Should I blame the poor Miniſters to deviſe ſome means to have a being? but whereas they gather Congregations among us who are as poor as themſelves, getting our fatteſt ſheep from us, and for other cauſes, I like it not.

5. *Allow no ſet prayers.*

THey allow no ſet prayers. The Jews uſed ſet prayers, *Johns* Diſciples uſed ſet prayers, and Chriſt gave his Diſciples a ſet form of prayer, which all Chriſtian Churches in the world generally uſe. Mr. *Calvin* allegeth three reaſons for the maintaining of ſet prayers. Firſt, to provide for the weakneſs of ſome Miniſters. Secondly, that there might be a general conſent and agreement in all Churches. Thirdly, to croſs the liberty of ſome Miniſters, who affect novelties: and therefore it behoveth to have a ſet Catechiſm, a ſet form of adminiſtring the Sacrament, a ſet form of publick prayers.

For taking too much liberty in their praying, I have had too much ſenſe, being deprecated or execrated by ſome of them, yea, even in mine own Church, in my own Pulpit, and in my own hearing, as before.

One of the characters of the Independents.

6. *Uſe not the Lords Prayer.*

AGain, ſome of them will not uſe the Lords Prayer, preferring their own before it. If the Lords Prayer be more perfect than theirs, why do they not uſe it, but abuſe the people, uſing their own imperfect prayer, and omitting our Lords perfect prayer commanded by him to be uſed?

I have heard that *Apollinarius* the Hereſique equal-

led

led his writings with the holy Scriptures, but preferred them not, as these seem to do, in omitting Christs prayer commanded to be used, and using their own, as before.

I marvel why they say *Pauls* prayer.

To conclude, my prayer to God is, that God would give them grace to use their gifts that he hath given them to edification, and not to make a rent in his Church.

The grace of our Lord Jesus Christ, the love of God the Father, &c. and not say the Lords Prayer.

The common tenets of the *Independents*, you shall find enumerated by Mr. *Baily*, in his learned dissuasive from the Errors of this time: some of which I will briefly set down.

They acknowledge the reformed Churches for true Churches, and yet separate from them all, refusing all Church-communion and membership with any of them.

They can take into their Churches without scruple, *Anabaptists*, *Antinomians*, who both in life and doctrin have evident blots, so that they be zealous and serviceable for their wayes.

They preach and pray in our Churches as they would do among Pagans, only as gifted men, to gather materials for their new Churches.

They take the power of gathering and erecting Churches, both from the Magistrates and Ministers, placing it only in the hands of a few private Christians, who are willing to make a Church-covenant, and this power they give to seven or three: and to these they give power of election, ordination, deposition, excommunication, even of all their officers, and final determination of all Ecclesiastical causes.

The common tenet of New *England* is, that the people alone have all the power, and that where there is cause, may excommunicate all their officers.

The Synod of New *England* maketh not only the fraternity, but, (as they speak) the sorority to be the subject of the private power of the keyes. My Author writeth that a woman was founder of Mr. *Simp-*

sons Church at *Roterdam*, and that a woman led away Mr. *Cotton*, and with him a great number of the best note in New *England*, towards the vilest errors, and to the brink of a new separation: Yet none in *Holland* did ever give unto women power of debating in the face of the congregation, determining Ecclesiastical causes, in which our *London Independents* exceed all their brethren.

Some of them permit private men to celebrate the Sacraments.

If negligent officers do not censure their own members, all the Assemblies in the world may not attempt to censure any of them, although they do corrupt a whole Nation with vile Heresies or gross vices.

The *Independents* do advance their fancies to as high a pitch as the *Brownists*: They put in these things, the very Kingdome of Christ, and all their opposites, they call enemies to Christs Kingdom: They allow *Independents* to be a beginning, and a part of that glorious Kingdom, which Christ for a thousand years is to enjoy upon earth.

Concerning the worship of God, and other heads of Divinity, whatsoever crotchets the *Brownists* have fallen into, the *Independents* punctually follow the most and the worst of them.

For the marriage blessing, they applaud the *Brownists* Doctrin, they send it from the Church to the Town-house. The prime of the *Independents* Ministers now at *London*, have been married by the Magistrate.

Concerning Divorces, Mr. *Milton* permits a man to put away his wife upon his meer pleasure, without any fault in her, but for any dislike or disparity in nature.

Mr. *Gorting* and his company teach, that a woman may put away her husband if he will not follow her in a new Church way which she pleaseth to imbrace.

They

They are against all Church Directories, the Circumstances of Gods worship, the common names of the dayes of the week, the months of the year, of many Churches or Cities of the land are as unlawful to them as to the *Brownists*.

All Tythes, and set maintenances of Ministers they cry down, but a voluntary contribution for the maintenance of all their Officers they press to a high proportion with the evident prejudice of the poor.

In their solemn worship oft times they make one to pray, another to preach, a third to prophesie, a fourth to direct the Psalm, and another to bless the people.

In ordering the parts of their worship, they take it for an Apostolike constitution to begin first of all with a solemn prayer for the King, and the Church, applying the words of the Apostle against the meer scope of the Text.

After the Prayer, the Doctor proceedeth to read and expound.

In preaching they differ from the *Brownists* and us, and joyn with the Popish Monks, who will not be tied to a Text.

About Prophesying after Sermon they agree with the *Brownists*, permitting any man whom they take to be gifted, publickly to expound and apply Scripture, to pray, and to bless the people.

When the exercise of Prophecie is ended, they use an ordinance of questioning the Preacher and Prophets about any point of Doctrin.

For Psalms, some will have none at all in the time of publick judgements, others will not permit women to sing in the Church. At *Arnheim* they had a singing Prophet, who singed an Hymn of his own making in the midst of the silent congregation.

They grant the lawfulness of set prayer in divers places; yet at *London* their practice is constantly to forget the Lords Prayer.

They will have none to be baptized but the children

of their own members, by which they put all *England*, but a very few, into the estate of Pagans.

They open a door to Anabaptism. 1. Requiring in all that are to be baptized, a real holiness, which in no Infant with any certainty can be found. 2. They esteem no baptized Infants to be members of their Church, before they have entred into their Covenant. 3. They account *Anabaptism* a tolerable errour, contrary to the practice of *Brownists*, and their Brethren of new *England*.

They participate with none of the Reformed Churches in the Lords Supper, as before.

They do not communicate once a month as in New *England*, but once every Lords day; too much like the daily Masses of the Church of *Rome*.

They have no preparation of the Flock before, no Sermon in the week before, nor as much as warning nor catechising among them.

When they come to the action, there is no more but one little discourse, and one short prayer of the Minister all the time of the participation. There is nothing in the congregation but a dumb silence, no reading, no exhortation, no Psalm.

The New *English* do account sitting at Table not only to be necessary, but to be part of our imitation of Christ, and a Rite significant: but the Independents at *London* do vehemently contend for the needlessness of any to come to the Table. The *Brownists* of *Amsterdam* have no Table at all, they send the Elements from the Pulpit by the Deacon to the congregation.

They teach all outward signs of worship in the time of the administration to be Idolatry, and hereupon declare the necessity of all men to keep on their hats.

After the Worship is ended, the congregation is not dismissed, but be present to hear, judge, and avow at every act of Discipline.

They

They are much for private meetings, in which they usually frame the members of other mens Congregations into their new mold, which the *Brownists*, and they of New *England* have relinquished, having felt the bitter fruits of such meetings.

They flatter the Magistrate, and slander the Reformed Churches, without cause.

Some of them are for the abolition of all Magistracy, denying them any power over the godly, and others have denied the lawfulness of Magistracy.

They give to their Ministers power to sit in civil Courts, and to voice in the election of Magistrates.

They offer to perswade the Magistrate contradictory Principles according to their own interest. In New *England* they perswade the Magistrates to kill all Idolaters and Heretucks, even whole Cities, men, women and children: But here they deny the Magistrate all power to lay the least restraint upon the grossest Idolaters, Apostates, Blasphemers, or the greatest enemies of Religion.

To conclude, *Independency* is much more dangerous than *Brownism*, some of them have a touch of the *Arminianism*, in the real sanctification of all baptized Infants; others of the *Enthusiasms*, in their contemplation of God without Scripture; others of the *Libertines*, blaspheming God as the Author of the sinfulness of sin, of the *Arminian* reprobation. A fourth hold *Antinomian*, *Montanistick*, and *Familistick* Tenets; the whole City hath been filled these many years with the noise of *Socinianism* of a fift, many of them are passionate for a full liberty of all Religions in every State. The Apologists declare that they would have none cast out of the Church for Errors which are not fundamental, and how far they can extend this Principle, who knoweth? It would seem that all the errors before named, which do, or have lodged in their prime Leaders without any censure to this day, must be taken within the

compass of errors tolerable. And Arminian, Socinian, Anabaptistick, Antinomian, Familistick, Enthusiastick Errors declared not to be fundamental, and tolerable in a Church.

What shall we say of most of the Popish Tenets that are no wayes so gross? *Spalata* and others have gone about to prove that none of all the Popish Errors were fundamental: And the Remonstrant Apologists labour to free the greatest Heresies, such as Arrianism of old, and Vorstianism of late, from that infamy.

An extract of the Acts of the National Synod of the Reformed Churches of *France*, assembled by the Kings permission at *Charenton*, *Anno* 1644. 26 *Decemb.* and dayes following.

Upon what hath been reported by the Commissioners of the Maritime Provinces, that divers comming from Forein Countries, and who go under the name of Independents, because they teach that every particular congregation ought to be governed by its particular Laws, without any depending of any in Ecclesiastical matters; and without any obligation to acknowledge the Authority of Colloquies or Classes, and Synods, for its Government and conduct, setling their abode in this Kingdom, and hereafter they might cause here amongst us many great inconveniences, if in due time there were not order taken; The Assembly fearing lest the contagion of this poyson gaining ground insensibly, should throw trouble and disorder among us; and judging the said Sect of Independents to be not only prejudicial to the Church of God, in so far, that it endeavors to bring in confusion, opening a Gate to all kind of Singularities and

and Extravagancies, and taking away all means of any remedy to the evil, but also most dangerous to the State, where (if it had place) there might be as many Religions set up as there be Parishes, or particular congregations, doth enjoyn to all the Provinces, and particularly to the Maritimes, to take heed that the evil take no foot in this Kingdom, to the end that Peace and Uniformity as well in Religion as in Discipline may be inviolably preserved; and that thing be brought in among us, which may alter in any kind the service due unto their Majesties.

Garrissole Moderator.
Basnage Adjoint.
Blondel Secretary.
Le. Coq. Secretary.

You may read Doctor *Stewards* Book, wherein is set down the judgement of the Reformed Churches of *France, Switzerland, Geneva, &c.* Concerning *Independents*, who condemned them with an unanimous consent.

Of the Familists.

THis Sect of the *Family of love*, is one of the most erronious and dangerous sects that ever was.

The *Family of love* are so called, because they will admit none common among them; their love is so great, that they may join with any congregation, and live under obedience to any Magistrate, be he never so ungodly: and therefore to curry favour with all, they have some opinions agreeable with all in some things. They agree with the *Turks* in some things, with the *Jews* in some things, with the *Domatists*, *Pelagians*, *Libertines*, *Arrians* and *Anabaptists*: in many things with the *Papists*, in few with the *Protestants*.

In

In describing of this Sect I purpose to set down,

1. *Their Original or Authors.*
2. *Their horrible blasphemies.*
3. *Their confession of Faith or Creed.*
4. *Their conversations.*
5. *Their several sorts.*
6. *How to discover one of this Sect.*
7. *The abjuration of certain* Familists *at* Pauls *Crosse.*

The History of David George *is written by his Son in Law* Nich. Bleldick, *and published by* Jacob Beeb, *Printer at* Daventry, 1633. *His doctrine is set down in* 31. *Artic. in the first Book.*

THe first Author was one *David George* of *Delfe*, who fled out of *Holland* to *Basil*, giving it out that he was banished out of the Low countryes, he changed his name, called himself *John* of *Bridges*, affirmed that he was the right *David* that was sent from God, and should restore again the Kingdome of Israel. He wrote divers books, as one called the *Wonder-book*, he broached his damnable heresies, as,

1. All the Doctrines taught by *Moses*, the Prophets, and Christ himself, were not sufficient to salvation, but only to keep the people in good order till the comming of *David George*: but his doctrine was able to save all those that put their trust in him.

2. That he was the right Messias, the beloved Son of the Father, not born of the flesh, but of the holy Ghost, and that when Christ was dead according to the flesh, the spirit of Christ was left by the Fathers appointment untill the comming of this *David George*, and given to him.

3. That he would set up the true house of *David*, and the Children of *Levi* must raise the Tabernacle of God through the spirit of Christ, not by the crosse and suffering, but through meeknesse and love.

4. That whosoever speaketh against this Doctrine shall never be forgiven in this world, nor in the world

world to come. He dyed the 16. of *August* 1556. at which his Disciples were much dismayed, for he promised them that he should not dye; or if he did, that he should rise again, and fulfill all his former promises: whereupon some forsook his heresies. The Magistrates being informed of his Doctrine and manners, caused his house and the houses of such as were suspected to hold such errors, to be searched, his books to be burnt, forfeiting his goods and Lands to the use of the Town. causing his followers to recant.

Henry Nicholas

After him rose one *Henry Nicholas* born in *Amsterdam*, a Town in *Holland*, of many called *Henry of Amsterdam*, who took upon him to maintain the same Doctrine, yet not in the name of *David*, but in his own name, as a prophet sent to rebuke the world of sin and iniquity, naming himself *restaurator mundi*, the restorer of the world.

Discovery of the errors of the Anabaptists pag. 89.

Mr. *Jessop* describeth *H. N.* after this manner, *pag.* 89. They call him the new man, or the holy nature, or holiness, which they make to be Christ, and sin to be Antichrist, because it is opposite to Christ. They say, that when *Adam* sinned, then Christ was killed, and Antichrist came to live.

They teach, the same perfection of holiness which *Adam* had before he fell, is to be obtained here in this life, and affirm, that all their Family of Love are as perfect and innocent as he, and that the Resurrection of the dead spoken of by Saint *Paul*, 1 *Cor.* 15. and this Prophecie, then shall be fulfilled the saying which is written, *O Death where is thy sting? O Grave where is thy victory?* is fulfilled in them; and they deny all other Resurrections of the body to be after this life. They will have this blasphemer *H. N.* to be the Son of God, Christ, which was to come in the end of the world to judge the world, and say that the day of judgment is already come, and that *H. N.* judgeth the world now by his doctrine; so that whosoever doth

doth not obey his Gospell (in time) shall be rooted out of the world, and that this family of Love shall inherit and inhabit the earth for ever world without end; only they say they shall dye in the body, as now men do, and their souls go to Heaven, but their Posterities shall continue for ever. This Deceiver describeth eight through-breakings of the light (as he termeth them) to have been in eight several times, from *Adam* to the time that now is, which (as he saith) have exceeded each other. The seventh he alloweth Jesus Christ to be the publisher of, and his light to be the greatest of all that ever were before him; and he maketh his own to be the eighth, and last, and greatest, and the perfection of all, in, and by which Christ is perfected, meaning holiness. He maketh every one of his Family of Love to be Christ, yea, and God, and himself God, and Christ in a more excellent manner, saying, that he is Godded with God, and Goddified with him, and that God is humanified with him. These horrible blasphemies, with divers others, doth this *H. N.* and his Family, teach to be the everlasting Gospel, which the Angel is said to preach in the *Rev.* 21. 15. They professe greater love to the Church of *Rome*, and to all her Idolatries, and superstitions, than they do to any Church whatsoever, except themselves.

They wickedly abuse these words of Christ, *I must walk to day, to morrow, and the third day I shall be perfected*; and say, that by to day is meant the time of Jesus Christ & his Apostles; and by to morrow, all the time of the Religion of the Church of *Rome*; and by their third day, this their day of *H. N.* and his Family, wherein they will have Christ to be perfected. And they do compare all the whole Religion of the Church of *Rome* to the Law of *Moses*, affirming, that as God did teach his people by those shadows and types, till Jesus Christ came, so he hath taught the world ever since by the Images, Sacrifices,

fices, and Heathen Rites of the Church of *Rome*, till this wretch *H. N.* came, and now he muſt be the only chief Teacher, Gods obedient man, yea his Son (as they blaſphemouſly call him) he by his Goſpel muſt make all things perfect.

One *Chriſtopher Virot*, a Joyner dwelling in *Southwark*, who had been in Queen *Maries* dayes an *Arrian*, being infected with *Henry Nicholas* his Doctrine, poiſoned firſt the Engliſh with this Hereſie, he tranſlated out of *Dutch* into *Engliſh* divers of the books of *Henry Nicholas*, as *Evangelium Regni*, *The prophecie of the ſpirit of Love*, *the Glaſſe of Righteouſneſſe*; out of which and others theſe errors are collected. Chriſtopher Virot.

2. *Their blaſphemous Errors.*

1. CConcerning God] That there is none other Deity belonging unto God, but ſuch as men are partakers of in this life.

2. Concerning Chriſt] 1 That Chriſt is not God, 2 Chriſt is not one man, but an eſtate and condition in men common to ſo many as have received *H. N.* his doctrine, &c.

3. Of *Adam*] That *Adam* was all that God was, and God all that *Adam* was, &c. Knewſt. pag. 24.

4. Concerning Baptiſm] That no man ſhould be baptized untill hee was 30 years old.

5. Concerning the Word] That there was never truth preached ſince the Apoſtles time before *H. N.*

6. Concerning the Reſurrection] 1 The reſurrection of the body is a riſing from ſin and wickedneſſe, 2 That the dead ſhall riſe and live in *H. N.* and in the illuminated Elders everlaſtingly.

7. Concerning the day of Judgment] 1 That the day of Judgment is in this life, 2 That the joyes of heaven are here upon earth.

8. Concerning

8. Concerning Marriage] The Marriage of ſuch as are not enlightned with true faith, is filthy and polluted, and to be reputed for whoredome.

9. Concerning *Henry Nicholas*] 1 He is raiſed by the higheſt God from the dead. 2 He can no more erre than *Moſes* or *Chriſt*, &c. 3 He is the true Prophet of God, ſent to blow the laſt Trumpet of Doctrine which ſhall be publiſhed upon earth. 4 That he only knoweth the true ſenſe of Scripture. 5 That his books are of equal authority with the holy Scripture.

Through the ſervice of *H. N.* his holy and gracious word, and our obedience thereunto, we are led of the Father to the love of Jeſus Chriſt. 6. That the Scriptures are fulfilled in *H. N.* and his family. 7. *H. N.* knoweth the ſecrets of our hearts. 8. That all men muſt ſubmit themſelves to the godly wiſdome of *H. N.* &c.

10. Concerning their illuminated Elders and Family] 1 All illuminated Elders are godded with God, or deified; and God with them hominified, or become a man. 2 The young Diſcipies are *Adams*, and the illuminated Elders Chriſts. 3 The eldeſt Father of the Family is Chriſt himſelf. 4 That the eſtate of all ſuch as are not of this Sect is a falſe being, the Antichriſt, the wicked ſpirit, the kingdome of hell, and the devill himſelf. 5 The Family of Love is perfect in this life, and therefore that they muſt not pray for forgiveneſs of ſinns. 6 That their illuminated Elders do not ſin. 7 They may joyn with any Congregation and Church, and live under the obedience of any Magiſtrate though never ſo ungodly. 8 Whatſoever is taught by any other than by their illuminated Elders is falſe; ſuch as deſpiſe their Family ſhall be conſumed with everlaſting fire.

Moreover they hold,

1. That he who is one of their Congregation is either as perfect as Chriſt, or elſe a very devill.

2 That

2. That it is lawfull to do whatſoever the higher Powers command to be done, though it be done againſt the commandment of God.

3. That it is ridiculous to ſay, God the Father, God the Son, God the holy Ghoſt, as though by ſaying theſe words, they ſhould affirme to be three Gods.

4. That every man ought firſt to be in an error before he can come to the knowledge of the truth.

5. That Heaven and Hell are preſent in this world among us, and that there is none other.

6. That they are bound to give almes to no other perſons but to thoſe of their Sect, and if they otherwiſe doe, they give their almes to the Devill.

7. That they ought not to bury their dead, becauſe it is ſaid, *Let the dead bury the dead.*

8. That none ought to receive their Sacraments before he receiveth their whole Ordinances, at firſt he muſt be admitted with a kiſſe, then his feet muſt be waſhed, then hands laid on him, and ſo received.

9. That the Angels *Raphael*, and *Gabriel*, and others, were borne of a woman.

10. That they ought not to ſay *Davids* Pſalms as prayers, being righteous and without ſin.

11. That there ought to be no Sabbath day, but that all ſhould be alike.

12. That Chriſt is come forth of the fleſh, as he came forth of the Virgin *Mary*.

13. That there was a world before *Adams* time as is now.

14. That the Law of God is poſſible to be kept of every man that will endeavour himſelfe thereto.

15. That it is expedient that they ſhould make manifeſt their whole heart, with all their counſels, minds, Wills

wills and thoughts, together with all their doings, dealings, and exercises naked and bare before the children of the Family of love, and not to cover or hide any thing (be it what it will) before him, and what their inclination and nature draweth them unto.

In a word, their doctrine is perverse, blasphemous and erronious: it openeth a door to all wickedness, turning Religion upside down, building heaven here upon earth, making God man, and man God, heaven hell, and hell heaven, not accounting of the Law of God, and making but a jest of the Gospel of Jesus Christ, leaving no manner of sin uncommitted, and yet affirming they sin not all, for venome and poyson which will bring present death to the soul, he hath dispersed over every member and article of the belief, so universal is the poyson of his opinion, as you may see in their confession set down by Master *Knewstub*.

3. *The confession of the* Familists.

I *do believe in God the Father Almighty, maker of heaven & earth.* They say the same is a true living God, a mighty spirit, a perfect clear light, a true being, and that the same being is God, the Fathers name, and his love it self. And they perswade his good willing ones, that by the belief of this Article which they call the baptism in the Fathers name, that here and now they do attain to the perfect obedience of the law of God, and of the belief of Jesus Christ, and love of the holy Ghost, which they make to be all one with the perfect righteousness of the law.

2. *And in Iesus Christ his only Son our Lord.* Some of these words they alter, for instead of *his only Son*, they say *the only Son of God, &c.* Where by Jesus the only Son, I mean, righteousness: for there is their general tenet and conclusion, that righteousness is Christ, and sin is Antichrist. The seed of the woman is righteousness and holiness, and the seed of the serpent

ſerpent is ſin, turning the perſon of Chriſt into equality.

3. *Which was conceived of the holy Ghoſt, born of the Virgin Mary.* As we confeſs the thing done, ſo we ſpeak of the preſent time as of the thing doing, ſaying, which is conceived of the holy Ghoſt, meaning, every one that comes to take in their belief (as they term it) *is then conceived of the holy Ghoſt, and born of the Virgin Mary*, calling the conception of their fancy the firſt, or Virgins eſtate of Infancy, ſo making the article intend all and every one of them in general, and not one in particular, as we believe.

4. *Suffered under* Pontius Pilate, *was crucified, dead and buried, and deſcended into Hell.* In the former article they confeſs the conception and birth of the bleſſed ſeed of *Abraham* according to the Promiſes, and here they beleeve their ſufferings according to the Scripture. And Jeſus Chriſt is born and conceived in themſelves under *Pontius Pilate*, and ſo is incorporated in o the death of his croſs, and this they call the Baptiſm under the obedience of the belief in the name of the Son; and they ſay they bury through his belief the old man, which ſtate they call the youth or young man, this renewing of the ſpirit in an upright life, wherein the article both of ſuffering, crucifying, death and burial, and deſcenſion into hell, are fulfilled in them, the reſt you may ſee in Muſter *Knewſtub*.

They affirm ſin to be Antichriſt, and righteouſneſs to be Chriſt, turning Chriſt and Antichriſt fro n perſons into qualities, making Chriſt a meer fiction or phantaſie. They do acknowledge no more Jeſus Chriſt to be the ſaviour of the World, than any of them are, who have taken in the light as they uſe to ſpeak: and upon this ground profeſs that every one of their abominations are conceived by the holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, are crucified, &c.

4. *Their lewd conversations.*

OF this holy Family we read, that most shameful corruptions of life hath alwayes followed corruption of doctrin, as *Rom.* 1.24. *God gave them up to their own hearts lusts, to uncleanness, to defile their own bodies between themselves, which turned the truth of God into a lie.*

They are like *Priscillianus* the Heretique, of whom *H. N.* borrowed not only that villanous wresting of the word by allegories, as also the monstrous opinion, that perjury and lying was lawful and to be done with a good conscience to conceal Religion.

Enoch Clapham. *Priscillianus* (saith *Daneus*) was put to death at *Traversa*, a City of *Germany*, confessing at his death what shameful villanies he had committed with the women of his sect.

The Familists talk of love, and being in love, and nothing but love; but their love turneth into lust, as one writeth of them.

Hen. Nicholas, as I find written, had in his house three women apparalled alike; the one he affirmed to be his wife, the other his sister, the other his cosen: which cosen of his falling sick, and doubtful of her life, confessed to her neighbors, who resorted to her in her sickness, that *H. N* had often abused her body, and made her believe that she should never dye. Complaint thereof being made to the Governour, he came to the house to have apprehended him: but he fled. It was thought he was gone with *Granvella* unto *Naples*. His goods were seized upon, and carried to the Castle in *Embden*, in the year of our Lord, 1556. and in the 57 year of his age.

5. *Of divers sorts of Familists.*

D. Denisons *white Wolf* p. 38 1. *Castalian Order.* OF the Castalian order, which dissent from the Doctrin of the Church of *England*, opposing in every syllable, and yet being notorious hypocrites, if they

they be never ſo little queſtioned, will make ſhew by outward ſeeming of conformity, as if they did highly approve the doctrin of our Church. Who hold that the Law of God may be perfectly fulfilled by men in this world.

Who tearm themſelves Eagles, Angels, and Arch-angels, Lambs, and Doves, &c. who hope in a ſhort time to be inſpired with as great light and illumination, as ever *Paul* or any Prophets were, which all allegorize the places of Scripture concerning Chriſt, denying indeed that there was ever any ſuch man as Chriſt, dreaming only of a ſanctifying Chriſt, and abhorring a juſtifying Saviour, expecting ſalvation by their own works, although they be known to be corrupt workers both in their calling and families, holding that Turks and Pagans may be ſaved if they live well, although they never heard of Chriſt.

Of the Grindletonian Familiſts, *who hold:* *Of Grindletonians.*

1. That the Scriptures are but for novices.
2. The Sabbath to be obſerved as a lecture day.
3. To pray for the pardon of ſin after he is aſſured of Gods love, is to offer Chriſt again.
4. That their ſpirit is not to be tried by the Scripture, but the Scripture by their ſpirit.
5. That we muſt not go by motives, but by motions.
6. That when God comes to dwell in a man, he ſo filleth the ſoul, that there is no more ſinful luſting.
7. That they ſee no reaſon why Miniſters ſhould ſpeak againſt the ſins of the wicked, ſeeing wicked men can do nothing but ſin.
8. Which boaſt and thank God that they have caſt off praying in their Families, repeating of Sermons, and ſuch like things long ago.
9. Which ſcoff at ſuch as make conſcience of words, with many other pernicious points.

3. Of a third ſort, *Familiſts* of the mountains, who ſay that they have clean vanquiſhed the Devil, and 3. *Of the Mountains*

are pure from all sin, and never so much as once tempted to doubt of their spiritual estate.

4. *Of the Vallies.* 4. Of a fourth sort, *Familists* of the Valleys, who bring in their damnable doctrine, with fair pretences of weeping, sighing, and lifting up their eyes to heaven, of patience, of a smooth cariage, and the like.

5. *Of the scattered flock.* 5. *Familists* of the scattered flock, who seduce by pretending themselves to be of them which fear the Lord, when they are nothing less.

6. Caps Order. 6. *Familists* of *Caps* Order, and of other ranks.

6. *How to discover* Familists.

THey are (saith my Author) at this present so close and cunning, that they can carry themselves, being directed thereunto by their Master *H. N.* that ye shall hardly ever find them out. They will profess to agree in all things with the Church of *England*, and also with the Church of *Rome*, if they should be examined by them: only they will not lightly deny their Mr. *Hen. Nicholas*, nor speak evil of him, nor of his writings, if they should be put to it, and there is no way but this to discover them. I say, to put them to the denyal, and abjuring of him and his writings, and to pronounce him a blasphemer, and his Doctrins blasphemous; this they will hardly do, unless they be not yet fully his Disciples.

7. *The adjuring of certain* Familists.

How. Chr. THe 12 of *June* 1575. stood at *Pauls* Cros five persons, English men, of the Sect termed the Family of Love, who there confessed themselves utterly to detest as well the Author of that Sect *H. N.* as all his damnable errors and heresies. Mr. *John Knewstub* hath written a confutation of the monstrous and damnable heresies of the Family of Love, Printed by *Tho. Dawson* 1575.

Of

Adamite.

What strong presumptions doe these Monsters frame?
Are Adams Children voyd of Adams shame?
By these no Garments must be worn forsooth,
Who say, they are themselues the naked Truth.

Of the Adamites.

AN old Hereſie, of which St *Auguſtine* maketh mention, but renewed by the *Anabaptiſts*. In the aſſembly of the *Adamites*, men and women pray naked, celebrate the holy Communion naked, hear Sermons naked. Theſe Hereticks had their Conventicles in ſubterranean places, called *Hypocauſta*, becauſe that under the place of their meeting, a Furnace of fire was kindled to warm the place of their Conventions;

ventions; for they unclothed themſelves when they entred into it, and ſtood naked both men and women, according to the ſimilitude of *Adam* and *Eve* before their fall. They call the place of their meeting *Paradiſe.*

Lamb. Hortenſ. p. 53. I read in the Hiſtory of the *Anabaptiſts*, page 42. That in *Amſterdam* in a houſe, ſeven men and five women had a meeting; one of them called *Theodoret*, a Taylor, who bore himſelf a Prophet, fell flat on the ground, prayed with ſuch vehemency, that he ſcared all the aſſiſtants, and riſing as it were out of an extaſie, *I have ſeen* (ſaid he) *God in his Majeſty, and have ſpoken with him: I was taken up into heaven, then I deſcended into hell, and there ſearched every corner: the great day of the laſt judgement is coming.* At night they met again in the ſame place, and after four hours ſpent in praying and teaching, the Prophet being armed, diſarmeth himſelf, and putteth off his garments to his ſhirt, and throweth them into the fire; then he commandeth the company in authority of a Prophet to do the like, and ſo they did, women and all, leaving not ſo much as a hair-lace to tye up their ſcattered hair, no covering to the body, no ſhelter (for ſo was the Prophets pleaſure) that they ſhould caſt away all that came out of the earth, and burn it as a ſacrifice of ſweet ſavour unto God: Yet you may think (ſaith my Author) that the burning of ſo many cloaths yeelded no very ſweet ſavour; for it was ſuch as awaked the Miſtriſs of the houſe, that knew nothing of the meeting, and made her ariſe to ſeek where this burning was: for the ſmell made her afraid that the fire was in her ſhop which was of Woollen Dragery: being come to the place, ſhe ſaw eleven naked bodies, and the Prophet commanded her to put off her cloaths and put them in the fire, which ſhe did. Then the Prophet commanded them all to follow him, and do as he ſhould do, and ſo ruſhed into the ſtreet ſtark naked, and all his

Diſciples

Disciples after him, running and crying horribly throughout the Town, *Woe, woe, woe, the divine vengeance, the divine vengeance*; whereby they put the whole Town into an uproar; the people thinking that the Town was surprized by some enemy: They were all taken but one woman that slipt out of the way, and brought before the Magistrate; and as they stood all naked in a full Court, they could never be perswaded neither by command nor threatning, to put on garments which they offered them, saying, that they must have no covering, for they were the naked truth; they were kept a while in prison until the great conspiracy in *Amsterdam* by the *Anabaptists* when they went about to surprize the Town, and then they were executed. The Mistris of the house where the Conventicle was kept, was hanged before her own door.

Of the Adamites in Bohemia.

WHereas *Bohemia* is like *Africa*, alwayes bringing forth some new thing; an Heresie (saith he) far greater than the former arose there, viz. of the *Adamites*. A certain *Piccard* passing over the *Rhene*, came out of the Low-Countries into *Bohemia*, who with craft and with delusion deceiving many, gathered a multitude of followers, and taking an Island in the *Lusmisionis* Lake, he lived there, professing himself to be the Son of God; he taught his Sect to go naked, and to call him *Adam*, and to use promiscuous Marriages, and for their lust every one to take a woman, and to bring her before the Prelate, saying, *My flesh doth wax hot upon this woman*: unto whom *Adam* answered, *Increase and multiply*. This man called all other men slaves, and himself, and they that were of his Sect, free men. Forty of this Sect with their swords drawn, set upon the Village adjoyning to them, and killed about 200 husband-men, whom they call the children of the devil: when these things

were come to the ears of *Ziska*, the *Adamites* were all slain, but two men, who were left to declare and make known to the world their superstitions, with the women, who declared that all that wore cloaths, and especially Breeches, were by no means Free-men. These Women were committed to prison, and afterwards for their obstinacy in their errors they were burnt. They did undergo their punishment with great alacrity, singing, and laughing in the fire.

Of Antinomians.

In describing of these Sectaries I purpose to set down:

1. *The Original of the Antinomians.*
2. *Their Errors.*
3. *The first Antinomian in* England.
4. *The opinions of our Modern Antinomians.*
5. *The stirres raised up by the Antinomians in* New-England, *and their banishing from thence.*

1. *The Original of the Antinomians.*

THe Antinomians are so called, because they would have the Law abolished in the light of the Gospel.

The Author of this Sect *Pontanus* affirmeth to be one *John Agricola* of *Isleby*, who broacht his Errors about the year of our Lord, 1535.

2. *The Errors of the Antinomians.*

Pontanus in his Catalogue of Hereticks setteth down these following.

1. They pretend the Law not to be given to Christian men.
2. The Law to pertain to the Court, and not to the Gospel.
3. The X Commandements not to be taught in the Church,

Church, becauſe they that are regenerate need not the Law, becauſe they do that duty willingly, being led by the ſpirit.

4. There to be no need of the Law to any part of our Converſion.

5. It is ſufficient for a wicked man to believe, and not to doubt of his ſalvation.

6. Our Faith and Religion to have been unknown to *Moſes*.

7. Neither good works profit to ſalvation, neither ill works can do it any hurt.

8. That a Chriſtian man cannot be known by his works.

9. The third uſe of the Law, that it is a rule of life, is blaſphemous in Divinity, and a monſter in nature.

THe firſt *Antinomian* among us (that I can hear of) was one Maſter *John Eaton*, who had been a Scholar of mine, and afterwards was Curate to Mr. *Wright*, Parſon of *Katharine Colemar* near *Algate*; he was for his errors impriſoned in the Gate-houſe at *Weſtminſter*; there is a book ſet forth in his name, called, *The Hony-comb of free juſtification by Chriſt alone*, collected (as he pretendeth) out of the meer authority of Scriptures, and common, and unanimous conſent of the faithfull interpreters of Gods myſteries upon the ſame: The main ſubject of which book is to prove that *God doth not, will not, nor cannot ſee any ſin in any of his juſtified Children.*

To prove the point above named, he maketh a diſtribution of juſtified perſons in regard of their Eſtate, according to three diſtinct times; the time of the Law, the time of *John Baptiſt*, and the time of the Goſpel; the firſt glorious, the ſecond more glorious, the third moſt glorious.

Hony comb cap. 1. pag. 38.

•The firſt time of the Law was glorious (ſaith he) becauſe Jeſus Chriſt was in it, and glorious things are ſpoken

spoken of the City of God that then was, yet Christ and those glorious things were then veiled, and greatly obscured with the bondage, terrors and legal government, not only of the Ceremonial Law (as the Papists hold) but also of the Moral Law, whereby sin was severely taken hold of, and punished sharply in Gods children.

The second time between the Law and the Gospel, to wit, the time of *John Baptist*, continuing to the death of Christ, was more glorious than the former, because in it the former legal severity that then lay upon the children of God, began then to slack and cease; for although *John* laid open their sins, and the danger of them, yet we read not of any punishment inflicted on Gods children.

Page 103.

The third time the most glorious, is since Christ groaned out his bloud and life upon the Crosse, by which sin it selfe, and guilt, and punishment are so utterly and infinitely abolished, that there is no sin in the Church of God, and that now God sees no sin in us; and whosoever beleeveth not this point is undoubtedly damned.

Page 106.

To the strengthning of this his fiction, he abuses divers places of *Luther*, *Calvin*, and others, who (in all likely-hood never once dreamed of this fancy.) And them that are contrary to this his opinion, he loadeth with opprobious imputations, and vile aspersions, besmearing them with his *Honey-comb*. For his errors Mr. *Eaton* was imprisoned in the Gatehouse, as before.

Page 108. *Page* 44. 45, 54.

4. *Of the Errors of our Modern Antinomians.*

THe *Antinomians* will say that *Eaton* is dead, and that his Errors dyed with him; whatsoever they say, you may read a learned Book set forth by Mr. *Gataker*; in the Preface whereof you may see the Opinion of the modern *Antinomians*, *viz.*

1. That

1. That the Moral Law is of no use at all to a believer, nor a rule for him to walk in, nor to examin his life by, and that Christians are free from the mandatory power of it: whence one of them cryed out in the Pulpit, *Away with the Law which cuts off a mans leggs, and then bids him walk.*

2. That it is as possible for Christ himself to sin, as for a child of God to sin.

3. That the child of God need not, nor ought not to ask pardon for sin, and that it is no lesse than blasphemy for him so to do.

4. That God doth not chasten any of his children for sin, nor is it for the sins of Gods people that the Land is punished.

5. That if a man know himself to be in the state of Grace, though he be drunk, or commit murther, God sees no sin in him.

6. That when *Abraham* denied his wife, and in outward appearance seemed to lye in his distrust, lying, dissembling, and equivocating, that his Wife was his Sister, yea, then all his thoughts, words, and deeds, were perfectly holy and righteous from all spot of sin in the eyes of God freely.

To this I may add that wholsome exhortation of one of their teachers in his Pulpit, *Let believers sin as fast as they will, they have a fountain open to wash them*: May not a man expect more honest dealing from a Heathen man, or from a conscientious Papist, that is perswaded that God sees his sin, than from the hand of an *Antinomian* thus principled? For your better information, read Mr. *Gataker*s learned book before named, now set forth, which is to be sold by *Fulk Clifton* dwelling upon new Fish-street hill.

5. *Of*

5. *Of the stirres raised by the* Antinomians *and* Familists *in* New England, *of the banishing of them, set down by* Mr. *Wells in a book Printed for* Ralph Smith *at the sign of the Bible in* Cornhill ; *in which you may read a Learned Confutation of their Error.*

SOme persons among those (saith my Author) that went hence to *New England*, being fraighted with many loose, and unsound opinions, which they durst not here, they there began to vent them : the nature whereof opened such an easie and wide gate to heaven, that by the authors slights, friendly, and humble carriage, commending highly their own Doctrine, as a glorious light, giving comfort to those that they were acquainted with upon ground of Revelation, not Sanctification, working first upon women; traducing godly Ministers to be, and preach under a Covenant of Works, dropping their baits by little and little, and angling yet further where they saw them take, and fathering their opinions on those of the best quality in the Country, and by the means of Mistris *Hutchinsons* double weekly Lecture at *Boston*, under pretence of repeating Master *Cottons* Sermons, these opinions were quickly dispersed, before authority was aware, into all the Country round about.

Which because they had already caught some eminent persons in the Country, grew at last to that pride and insolency, that it had almost ruinated the poor Church of God, and they did threaten the same very much both in their words and actions.

Their Opinions were such as these.

FIrst, that the Law, and the preaching of it, is of no use at all to drive a man to Christ.

2. *That a man is united to Christ, and justified without Faith; yea from eternity.*

3. *That*

3. That Faith is not a receiving of Christ, but a mans discerning that he hath received him already.

4. That a man is united to Christ onely by the work of the spirit upon him, without any act of his.

5. That a man is never effectually Christs till he hath assurance.

6. This assurance is onely from the witnesse of the Spirit.

7. This witnesse of the Spirit is meerly immediate, without any respect of the Word, or any concurrence with it.

8. When a man hath once this Witnesse, he never doubts more.

9. To question my assurance, though I fall into Murther or Adultery, proves that I never had true assurance.

10. Sanctification can bee no evidence of a mans good estate.

11. No comfort can be had from any conditional promise.

12. Poverty in spirit (to which Christ pronounceth blessednesse, Matth. 5. 3.) is only this, to see, I have no grace at all.

13. To see I have no grace in mee will give mee comfort; but to take comfort from sight or grace, is legal.

14. An Hypocrite may have Adams graces that he had in innocency.

15. The graces of Saints and Hypocrites differ not.

16. All graces are in Christ, as in the Subject, and none in us, so that Christ beleeves, Christ loves, &c.

17. Christ is the new Creature.

18. God loves a man never the better for any holinesse in him, and nevertheless he be never so unholy.

19. Sin in a Child of God must never trouble him.

20. Trouble in conscience for sins of commission, or for neglect of duty, shews a man to bee under a Covenant of Works.

21. All

21. *All Covenants to God expressed in Works are legal Works.*

22. *A Christian is not bound to the Law as a rule of his conversation.*

23. *A Christian is not bound to pray, except the Spirit moves him.*

24. *A Minister that hath not this (new) light, is not able to edifie others that have it.*

25. *The whole letter of the Scripture is a covenant of Works.*

26. *No Christian must be prest to duties of holiness.*

27. *No christian must be exhorted to faith, love, and prayer, &c. except we know he hath a spirit.*

28. *A man may have all graces, and yet want Christ.*

29. *All a Beleevers actuity is only to sit sin.*

Now these most of them being so gross, one would wonder how they should spread so fast and suddenly amongst a people so Religious and well taught.

For declaring of this be pleased to attend two things.

First, the nature of the Opinions themselves, which open such a fair and easie way to heaven, that men may pass without difficulty: For, if a man need not be troubled by the Law, before Faith, but may step to Christ so easily; and then if his Faith be not going out of himself to take Christ, but only a discerning that Christ is his own already, and is only an act of the Spirit upon him, no act of his own done by him, and if he for his part must see nothing in himself, have nothing, do nothing, only he is to stand still, and wait for Christ to do all for him. And then if after Faith, the Law no rule to walk by, no sorrow or repentance for sin; he must not be pressed to duties, and need never pray unlesse moved by the Spirit; and if he falls into sin, he is never the more disliked of God, nor his condition never the worse. And for his

his assurance, it being given him by the Spirit, he must never let it go, but abide in the highest of comfort, though he falls into the grossest sins that he can. Then their way to life was made easie; if so, no marvail so many like of it.

And this is the very reason, besides the novelty of it, that this kind of Doctrine takes so well here in *London*, and other parts of the Kingdome; and that you see so many dance after this pipe, running after such and such, crowding the Churches, and filling the doors and windows, even such carnal and vile persons (many of them) as care not to hear any other Godly Ministers, but only their Leaders. Oh it pleaseth Nature well to have Heaven and their lusts too.

How many of these opinions were, I will not stand to number, but how desperately erroneous they were, I shall shew you in naming some of them.

First, that the whole Letter of the Scripture holdeth forth a Covenant of Works, contrary to 3 *John* 16. 1 *Tim.* 1. 15. 11. *Matth.* 28. 8. *Heb.* 10. 11, 12.

Secondly, that in the saving conversion of a sinner, the faculties of the soul, and working thereof are destroyed, and made to cease; and the Holy Ghost agitates in stead of them, contrary to *Luke* 24. 45. *John* 21. 12. 1 *Thes.* 5. 23. *Heb.* 9, 14. *John* 14. 26.

Thirdly, that God the Father, Son, and Holy Ghost, may give themselves to the soul, and that the soul may have true union with Christ, true Remission of sins, true marriage, and fellowship, true sanctification from the bloud of Christ, and yet be an Hypocrite, contrary to *Eph.* 4. 24.

Fourthly, that there is no inherent Righteousness in the Saints, nor any in them, but only in Christ, contrary to 2 *Tim.* 1. 5. 2 *Pet.* 1. 4. 2 *Tim.* 1. 6. 1 *John* 16.

Fifthly, that the Spirit doth work in Hypocrites by gifts, and graces, but in Gods Children immediately, contrary to *Heb.* 5. 15. *Heb.* 11. 17. Sixthly,

Sixtly, that a man must take no notice of sin, or repentance for it, contrary to *Psal.* 51.

Seventhly, that it is a soul-damning error to make Sanctification an evidence of Justification, contrary to *Rom.*8.1. *Iohn* 3. 10.

Eighthly, that the Devil and Nature may be the cause of good works. An unsavory speech, contrary to Christs command, *Luke* 4. 22.

You may see a confutation of eighty two of these Errours in Master *Wells* his Book.

Unsavory speeches confuted.

These that follow were adjudged by the Assembly aforesaid, as unsafe speeches.

1. *TO say we are justified by faith is an unsafe speech; we must say we are justified by Christ.*

Answ. 1. False; for the constant language of the Scripture is not unsafe; but we are justified by faith, is the constant language of the Scripture, *Rom.*1.5. being justified by faith; the righteousness of faith, *Rom.*10.31,32. Righteousness by faith, *Phil.*3.9,10.

2. The distinct phrase of the Scripture used in distinguishing Legal and Evangelical Righteousness is no unsafe speech; but such is this, *Rom.*9. 31, 32. Israel found not righteousness because they sought it of the Law, and not *of* or *by* faith. So *Rom.* 10. 5, 6. The righteousness of faith saith thus, &c. The Apostle makes these two so directly oppolite, as *membra dividentia*, or contrary *species*, that there is no danger one should be taken for another; but that it is so safe, as that he that affirms the one, denies the other; yea, in the most exact expression that ever *Paul* made, to exclude whatsoever might be unsafe towards a mans Justification, you have this phrase, yea twice in the same verse, *Phil.*3.5. not having mine own righteousness which is of the Law, but that which is through the faith of Christ: And again, the righteousness

ouſneſs which is of God by faith (ἐπὶ τῇ πίστει) *Ergo*, it is no unſafe ſpeech; yea, it muſt be ſaid on the contrary from thoſe grounds, that to ſay a man is juſtified before faith, or without faith, is unſafe, as contrary to the language of the Scriptures.

And for the ſecond part, that we muſt ſay we are juſtified by Chriſt, it is true ſo far as that it cannot be denied, nor is unſound, or unſafe at all to ſpeak; but if it mean a muſt of neceſſity alwayes, or only ſo to ſpeak it as it is here ſet in oppoſition to the phraſe of being juſtified by faith, then it is utterly falſe: for as much as the Scripture leads us along in the way of other expreſſions ordinarily, and the Apoſtle gives us the truth of Doctrin and ſoundneſs of phraſe together, *Rom.* 10. 3. Chriſt is the end of the Law for righteouſneſs to every one that believeth.

To evidence Juſtification by Sanctification, or Graces, ſavours of Rome.

Anſw. Not ſo: 1. *Rome* acknowledgeth no Juſtification in our common ſenſe, *ſcil.* by righteouſneſs imputed. 2. *Rome* denies evidencing of our Juſtification and peace with God, and teacheth Doctrine of doubting, and profeſſeth that a man cannot know what God will do with him for life or death, unleſs by ſpecial Revelation, which is not ordinary; but if they mean old *Rome*, or *Pauls Rome*, to which he wrote, its true, that it ſavours of the doctrine that they received, as appeareth *Rom.* 8. 28. All things cowork for good (the evil of every evil being taken away, which is a point of Juſtification, and this is propounded under the evidence of the love of God) to them that love him, becauſe *Rom.* 8. 2. 9. 13, 14. the evidencing of our being in Chriſt, freedome from condemnation, and adoption is proſecuted by arguments from ſanctification, as by having the Spirit, being led by the Spirit, walking after the Spirit, mortifying the deeds of the fleſh by the Spirit: And if hereto were added the Doctrin of St. *Iohn*, ſo abun-

dant this way in his first Epistle (whereof I have already made mention) I doubt not but it was the faith of the Church of *Rome* that then was, so that the speech is unsavory, and casting a foul aspersion on a good thing expressed in Scripture; but as for the point it self that is included, we refer it to its place, to be discussed when it is rightly stated.

3. *If I be holy, I am never the better accepted of God: If I be unholy, I am never the worse: This I am sure of, he that hath elected me must save me.*

Answ. These words savour very ill, and relish of a careless, and ungracious spirit: for howsoever we grant that our acceptation unto Justification is alwaies in and through Christ the same in Gods account; yet this expression imports, that though a mans conversation be never so holy and gracious, yet he can expect never the more manifestation of Gods kindness and love to him, contrary to *Psal.* 50. *ult.* To him that orders his conversation aright, I will shew the salvation of God; and *Iohn* 14. 21. It implies, secondly, that though a mans conversation be never so vile and sensual, yet he need not fear or expect any further expression of Gods displeasure and anger to break forth against him, or with-drawings of his favour from him, contrary to *Psal.* 51. 8, 11, 12. where God breaks *Davids* bones for his sin, and *Ionah* 2. 4. *Ionah* was as one cast out of Gods presence, and 2 *Chron.* 15. 2. If you forsake him, he will forsake you. And in a word, it imports as if God neither loved righteousness, nor hated wickedness, contrary to *Psal.* 45. 6, 7. and did take no delight in the obedience of his people, contrary to *Psal.* 147. 11. The Lord delighteth in those that fear him, &c. As concerning the last clause, he that hath elected me, must save me, It is true, the foundation of Gods election remaineth sure: yet is it as true, that whom he chuseth he purposeth to bring to salvation through sanctification of the Spirit, 2 *Thes.* 1. 13.

4. *If*

4. *If Christ will let me sin, let him look to it, upon his honour be it.*

Answ. This retorts the Lords words upon himself, *Prov.* 4. 22, 24. *Keep thy heart, &c. ponder thy paths, &c.* and therefore no less blasphemous, and is contrary to the professed practice of *David*, *Psal.* 18. 23. *I was upright before him, and kept my self from mine iniquity.* The latter clause puts the cause of Gods dishonour upon himself, no less blasphemous than the former, and contrary to *Rom.* 2. 23. where the dishonouring of God is laid upon themselves.

5. *Here is a great stir about graces, and looking to hearts: but give me Christ, I seek not for graces, but for Christ, I seek not for promises, but for Christ, I seek not for sanctification, but for Christ; tell not me of meditation and duties, but tell me of Christ.*

Answ. 1. This speech seemeth to make a flat opposition between Christ and his graces, contrary to that in *John* 1. 16. *Of his fulness we all received, and grace for grace*; and between Christ and his promises, contrary to *Gal.* 3. 13, 14. *Christ was made a curse, that we might receive the promise of the spirit.* And *Luke* 1. 70. with 74. And betwixt Christ and all holy duties, contrary to *Titus* 2. 14. and therefore hold forth expressions not agreeing to wholsome doctrine.

6. *A living faith, that hath living fruits, may grow from the living Law.*

Answ. This whole speech is utterly cross to the sound form of words required, 2 *Tim.* 1. 13. *Hold fast the form of sound words.* 1. That a hypocrite may have a living Law, is contrary to *Jam.* 2. 17. where the hypocrites faith is called *a dead faith.* 2. That a hypocrite may bring forth living fruit, is contrary to that, *Heb.* 9. 14. 3. That all this grows from a living Law, contrary to 2 *Cor.* 3. 6. where the Law is called a killing Letter. And to *Gal.* 3. 21. If there had been a Law which could have given life, &c.

7. *I may know I am Christs, not because I do crucifie the lusts of the flesh, but because I do not crucifie them, but believe in Christ that crucified them for me*

Answ 1. The phrase is contrary to the Scripture language, *Gal.* 5. 24. *They that are Christs have crucified the flesh with the affections and lusts.* 2. It savours of the flesh, for these three things may seem to be expressed in it. 1. If Scripture make not opposite, but subordinate, *Rom.* 8. 13. *I through the spirit crucifie the flesh.* 2. That if I do not crucifie my lusts, then there is an open and free way of looking to Christ, contrary to the Scripture, *Mat.* 5. 8. *Blessed are the pure in heart, for they shall see God,* both in boldness of Faith here, and fruition hereafter, 2 *Tim.* 2. 19. *Let every one that names the Lord Iesus depart from iniquity.* 3. That believing in Christ may ease me from endeavouring to crucifie my lusts in my own person; which is so gross, that it needs no more confutation than to name it. 4. The safe sense that may be possibly intended in such a speech, is this. If I crucifie the flesh in my own strength, it is no safe evidence of my being in Christ; but if renouncing my self, I crucifie the flesh in the strength of Christ, applying his death by faith, it is a safe evidence of my being in Christ: but this sense conveighed in these words, is to conveigh wholsome Doctrin in an unwholsom channel, and a darkning and losing the truth in an unsavory expression.

8. Peter *more leaned to a Covenant of Works than* Paul, Pauls *doctrine was more for free Grace than* Peters.

Answ. To oppose these persons, and the doctrin of these two Apostles of Christ, who were guided by one and the same spirit in preaching and penning thereof (2 *Pet.* 1. 21. *Holy men of God spake as they were moved by the Holy Ghost,* 2 *Tim.* 3. 16. *All Scriptures is given by inspiration of God*) in such a point as the Covenant of Works and Grace, is little less than blasphemy.

9. If

9. *If Christ be my sanctification what need I look to any thing in my self to evidence my justification.*

Answ. This Position is therefore unsound, because it holds forth Christ to be my sanctification, so as that I need not look to any inherent holiness in my self; whereas Christ is therefore said to be our sanctification, because he works sanctification in us, and we daily ought to grow up in him, by receiving new supply, and encrease of grace from his fulness, according to 2 *Pet.* 3. 18. *Grow in grace, and the knowledge of our Lord Iesus Christ.*

These, with many other, had so infected the Church, that if God had not wrought wonderfully for his truth, they had overwhelmed us that would not consent, into bloudy and cruel Martyrdome, as their own Sermons did stir them up, and their threats gave an occasion to fear.

But God in this did not sit still, as asleep (saith my Author) while these Tares choak the Wheat, though he suffered the enemy to sow them, but he manifested his dislike in notorious judgement upon the prime fomenters of them!

As first, Mistriss *Hutchinson*, the Generalissimo, the high Priestess of the new Religion, was delivered at one time of 30 monstrous Births or there abouts, much about the number of her monstrous opinions; some were bigger, some less, none of them having humane shape, but shap'd like her opinions: Mistriss *Dier* another of the same crew, was delivered of a large woman-child which was still-born; it had no head, but a face upon the breast, and the ears (which were like Apes) stood in the shoulders, the eyes and the mouth stood far out, the nose was looking upwards, the breast and back full of sharp prickles, the navel, belly, and privy parts were where the back and hips should be, and the back parts were on that side that the face was: the arms and legs, thighs and hands were as other children, but in the stead of toes,

it had upon each foot three clawes, with Talons like a young fowl: upon the back above the belly it had two great holes like mouths, and in each of them stuck a piece of flesh; it had no forehead, but in the place thereof above the eyes, four horns, whereof two were above an inch long, hard and sharp, the other two somewhat shorter. Thus God punisht those monstrous wretches with a monstrous fruit, sprung from their womb, as had before sprung from their brains.

But as the Jewes in the sad portents appearing before the last destruction of Jerusalem construed all things to the best, though never so apparent, so did they: and whatsoever might seem prodigious in any thing of these births, the burthen they laid upon the Church which they thought their enemies.

Then God stirred up his people to call an assembly of Ministers convent who confuted these opinions publikely, and made the authors and upholders of them unable to answer, although they could not make them yield.

But lastly, God put it into the hearts of the Civil Magistrates to the chief Leaders of them: and after many fruitless admonitions given, they proceeded to sentence: some they disfranchised; others they excommunicated, and some they banisht.

A seditious Minister, one Mr. *Wheelwright* was one, and Mistris *Hutchinson* another, who going to plant her self in an Island, called *Red-Island*, under the Dutch, where they could not agree, but were miserably divided into sundry Sects, removed from thence to an Island called *Hell-gate*, where the Indians set upon her, and slew her and her daughter, and daughters husband, children and family, some report, that the Indians burnt them.

The *Antinomians* speak much of free grace, but do not understand what it is: They affirm the first grace of God towards his elect that are justified before

fore the world was, to be like the Sun-beams in the morning, when he riseth, that inlightneth the dark earth, in which there is no preparation to the enlightning.

So the Lord shineth in the hearts of his elect justified ones in the very time of their most wicked actions, and then in the midst of their sins, as in the very act of Adultery, Murther, &c. God lifts up the light of his countenance upon them, and gives them peace, the effect of their justification with God from all eternity.

These slight and contemn repentance, calling it a work of the Law, and their own fancy, presumption, they call that justifying faith, or free grace, by which say they, they are justified before God. That is a gross delusion and mistake of the whole Gospel, which consisteth of two parts, viz. of repentance and remission of sin: Do not these *Antinomians* blaspheme against the truth, in calling Repentance a work of the Law, and a Popish doctrin? being part of free grace and Gods gift; yea so necessary, as our Lord affirmeth, *Luke* 13. *Except ye repent, ye shall all likewise perish.*

There are many other Sects amongst us, they multiplying daily; for which I refer you to the Catalogue and discovery of the errours heresies and blasphemies set down by Mr. *Edwards* in his *Gangræna*: in the first part thereof he reckoneth up 176. and in the second part 23. more, in all 199. And Mr. *Wells* also setteth down a Catalogue of 81 erroneous opinions in his book called the short story of the Rise, Reign, and Ruin of the *Antinomians*, *Familists*, and *Libertines*, that infected the Churches of *New England*, and how they were confuted by the Assembly of Ministers there: as also of the Magistrates proceedings in Court against them. (They are now not to be counted or numbred as before.) My humble prayer to Almighty God is, *That it would please him*

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to bring into the way of truth all such as have erred and are deceived.

And thus much of the *Antinomians*: read Mr. *Wells* his book, where you shall read their opinions at large, with a learned Confutation.

Of Arminians.

THe *Arminians* are so called of *James Arminius*, who was professor of Divinity at *Leiden* in the Low countries, in the year of our Lord God, 1605. They are also called *Remonstrants*.

Their Errours follow.

1. *Concerning Gods Predestination.*

THat the will of God to save such as shall beleeve and persevere in faith and obedience of faith, is the whole and intire decree of the election to salvation, and that nothing else concerning that decree is revealed in the word of God.

These Teachers deceive the simpler sort, and plainly gain-say the holy Scripture, which witnesseth that God not only will save such as shall beleeve, but also from eternity hath chosen some certain men, upon whom rather than upon others, he would bestow faith in Christ, and perseverance, as it is written, *Iohn* 17. 6. *I have declared thy Name to the men which thou gavest me.* Like manner, *Acts* 13. 48. *As many as were ordained to eternal life beleeved.* And *Ephes.* 1. 4. *He hath chosen us before the foundation of the world.*

2. They teach, that the Election of God to salvation is manifold, one general and indefinite, and this again either incomplete, revocable, not peremptory, or conditional; or else compleat, irrevocable, peremptory or absolute; likewise that there is one election unto faith, another unto salvation, so that election

on unto justifying faith may be without peremptory election to Salvation: This is a figment of mans brain, devised without any ground in the Scripture, corrupting the Doctrine of Election, and breaking that golden chain of Salvation, Rom. 8. 30. *Whom he hath predestinated, them also hath he called: and whom he hath called, them also he hath justified: and whom he hath justified, also he hath glorified.*

3. They teach, that the good pleasure and purpose of God, whereof the Scripture maketh mention in the doctrine of Election, doth not consist herein, that God did elect some certain men rather than others: but in this, *viz.* That God from among all possible conditions (among which are the works of the Law also) or out of the rank of all things, did chuse as condition to salvation, the act of faith (in it self ignoble) and imperfect obedience, and was graciously pleased to repute it for perfect obedience, and accompt it worthy of the reward of everlasting life. By this pernitious errour, the good pleasure of God, and merit of Christ is weakned, besides that by such unprofitable questions men are called from the truth to free justification, and from the single plainness of the Scriptures, and that of the Apostle is out-faced as untrue, 2 *Tim.* 1. 9. *God hath called us with a holy calling, not according to our workes, but according to his purpose and grace which was given to us through Christ Jesus before the world began.*

4. They teach, that in election unto faith this condition is formerly required, *viz.* That a man may use the light of Reason aright, that he be honest, lowly and humble, and disposed unto eternall life, as though in some sort election depended on these things, for these the teachers have a strong tange of *Pelagius*, and broadly enough tell the Apostle that he is wide when he saies, *Eph.* 2. 3. *We had all our conversations in times past in the lust of the flesh, fulfilling the will of the flesh, and of the mind, and were by nature the children*

dren of wrath as well as others.

But God which is rich in mercy, through his great love wherewith he loved us,

Even when we were dead in sins, hath quickned us together with Christ, (by grace ye are saved)

And hath raised us up together, and made us sit together in heavenly places in Jesus Christ.

That hee might shew in the ages to come the exceeding riches of his grace in his kindnesse towards us in Jesus Christ.

For by grace ye are saved through faith, and that not of your selves, it is the gift of God.

Not of works, lest any should boast.

5. They teach, that incompleat and not peremptory election of singular persons is made by reason of foreseen-faith, repentance, sanctity, godlinesse, and that this is the gratious and Evangelical worthiness, by which he that is chosen becomes worthier than he that is not chosen; and therefore that faith, the obedience of faith, sanctity, godlinesse, and perseverance, are not the fruit or effects of the unchangeable election unto glory, but conditions and causes, *sine quibus non*, (that is to say, without which a thing is not brought to passe) before required and fore-seen as already performed by those who are compleatly to be chosen, a thing repugnant to the whole Scripture, which every where beats into our ears and hearts these and such like sayings, *Rom. 9. 11. Election is not of works, but of him that calleth.* Acts 13. 48. *As many as were ordained to everlasting life, beleeved,* John 15. 16. *Ye have not chosen me, but I have chosen you,* Rom. 11. 6. *If of grace, not of works.* 1 John 4. 10. *Herein is love, not that we loved God, but that he first loved us, and sent his Son, &c.*

6. That not all election to salvation is unchangeable, but that some which are elected, notwithstanding Gods decree, may perish, and for ever do perish. By which grosse error they both make God mutable, and over-

overthrow the comfort of the godly concerning the certainty of their salvation, and contradict the holy Scriptures, teaching, *Matth.* 24. 24. *That the Elect cannot be seduced*, John 6. 39. *That Christ doth not lose those that are given to him by his Father*, Rom. 8. 30. *That God whom he hath predestinated, called, justified, them he doth also glorifie.*

7. They teach, that in this life there is no fruit, no sense, no certainty of immutable election unto glory, but upon condition, contingent, and mutable: For besides, that it is absurd to make an uncertain certainty. These things contrary the experience of the godly, who with the Apostle, triumph upon the sense of their election, and extoll this benefit of God, who rejoyce with the Disciples, according to the admonition of Christ, *Luke* 10. 20. *That their names are written in heaven.* And lastly, who oppose the sense of their Election, against the fiery darts of devilish temptations, demanding. *Rom.* 8. 33. *Who shall lay any thing to the charge of Gods elect?*

8. They teach, that God out of his meer just will hath not decreed to leave any man in the fall of *Adam*, and common state of sin and damnation, or to passe over any in the communication of grace necessary to faith and conversion, for that stands firme, *Rom.* 9. 18. *He hath compassion upon whom he will, and whom he will he hardneth.* And that *Matth* 13. 11. *To you it is given to know the mysteries of the Kingdome of heaven, but to them it is not given.* In like manner, *Matth.* 11. 25, 26. *I glorifie thee, Father, Lord of Heaven and Earth, that thou hast hidden these things from the wise, and understanding men, and hast revealed them unto Babes: Even so, O Father, because thy good pleasure was such.*

9. They teach, that the cause why God sends the Gospel rather to this Nation than to another, is not the meer, and only good pleasure of God, but because this Nation is better, and more worthy of it than that

to

to which he hath not communicated the Gospel. For *Moses* gain-saies this, speaking thus unto the people *Israel*, Deut. 10. 14, 15. *Behold heaven, and the heaven of heavens is the Lords thy Gods, and the earth, with all that therein is: Notwithstanding the Lord set his delight in thy Fathers to love them, and did chuse their seed after them, even you above all people, as appeareth this day.* And Christ, *Matth.* 11. 21. *Wo be to thee* Chorazim, *woe be to thee* Bethsaida, *for if the great works which have been done in you, had been done in* Tyrus *and* Sydon, *they had repented long ago in sackcloath and ashes.*

2. *Their Errors concerning Christs death, and the redemption of men by it.*

THey teach, that God the Father ordained his Son unto the death of the Cross, without any certain and determinate counsel of saving any particular man expressly, so that its necessary profit and dignity might have remained whole, sound, and perfect in every respect, compleat and entire in the impetration of Christs death, although the obtained redemption had never actually been applied to any particular person; for that assertion is reproachfull to the wisedome of God the father, and the merit of Jesus Christ, and contrary to the Scripture, where our Saviour Christ saith, *John.* 10. 15. *I lay down my life for my sheep*, vers. 27. *And I know them.* The Prophet speaketh thus of our Saviour, Isa. 53. 10. *When he shall make his Son a sacrifice for sin, he shall see his seed, and prolong his dayes, and the will of the Lord shall prosper in his hands.* Lastly, it overthroweth any Article of our Faith, wherein we doe beleeve that there is a Church.

2. They teach, that this was not the will of God, that he might establish a new Covenant of Grace by his bloud, but that he might only procure unto his Father the bare right of making again with men any

Covenant

Covenant whatsoever, whether of Grace or of Works; for this thwarteth the Scripture, which teacheth, that Christ is made the surety and Mediator of a better, that is, a new Covenant, *Heb.* 7. 23. and *Heb.* 9. 17. The Testament is confirmed when men are dead.

3. They teach, that Christ by his satisfaction did not certainly merit for any man salvation it self, and faith by which this satisfaction of Christ may be effectually applied unto salvation, but only that he purchased his Fathers power or resolution to enter into a new match with Mankind, and to prescribe them what New Covenant soever he pleased. The performance of which condition should depend upon mans free will, and that therefore it might fall out, that either no man, or every man might fulfill them: for these esteem too too basely of Christs death, in no wise acknowledging the chiefest, and most excellent fruit and benefit procured thereby, and will call up again the Pelagian heresie from hell.

4. They teach, that the new Covenant of Grace with God the Father, by the mediation of Christs death made with men, doth not consist herein, *viz.* That we are justified before God, and saved by faith, insomuch as it apprehendeth the merit of Christ, but herein, *viz.* That God, the exaction of perfect legal obedience being abrogated, reputes faith it self, and the perfect obedience of faith, for the perfect obedience of the Law, and graciously thinks it worthy of the reward of eternal life. This concludeth the Scripture, *Rom.* 5. 25. *All are justified freely by grace, through the Redemption that is in Christ Jesus, whom God hath set forth to be a reconciliatirn through faith in his blood.* And with wicked *Socinus* they bring in an uncouth and strange justification of man before God, contrary to the consent of the whole Church.

5. They teach, that all men are received into the state

ſtate of reconciliation and grace of the Covenant, ſo that no body ſhall be condemned for Original ſin, nor in reſpect of it be lyable unto death or damnation; but all acquitted and freed from the guilt of that ſin.

This opinion is contrary to the Scripture, which affirms, that by nature we are the children of wrath. This the Arminians learnt from the Anabaptiſts.

They imply the diſtinction of impetration and application, to the end that they may infuſe this opinion to unskilful and unwary wits; namely, that God as much as concerns him would confer upon all men equally thoſe benefits which are promiſed by Chriſts death. And whereas ſome rather than others are made partakers of forgiveneſs of ſins, and life eternal; and this diverſity depends upon their own free will, applying it ſelf unto grace indifferently offered, but not upon the ſingular gift of mercy effectually working in them rather than others, that they may apply this grace unto themſelves; for they while they bear the world in hand, that they propound this diſtinction with a ſound meaning, they go about to make the people drink of the poiſonous cup of Pelagianiſm.

7. They teach, that Chriſt neither could, nor ought to die, neither did die for thoſe whom God dearly loved, and choſe unto eternal life, ſeeing ſuch ſtood in no need of Chriſts death.

In this they contradict the Apoſtle, who ſaith, *Gal.* 2. 20. *Chriſt loved me, and gave himſelf for me.* In like manner, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Chriſts choſen? It is God that juſtifieth; who ſhall condemn? It is Chriſt which is dead, to wit for them.* And our Saviour averring, John 10. 15. *I lay down my life for my ſheep.* And John 15. 12. *This is my commandment, that ye love one another as I have loved you: greater love than this no man hath, that a man lay down his life for his friends.*

Thirdly

Thirdly and fourthly, their Errours concerning mans corruption, and conversion unto God.

1. They teach, that it cannot be well objected that original sin of it self is sufficient for the condemning of all mankind, or for the deserving of any temporal or eternal punishment.

In this they go against the Apostle, who saith, *Rom. 5. By one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.* And *ver. 16. The judgement was by one to condemnation*, Rom. 6.23. *The wages of sin is death.*

2. They teach, that spiritual gifts, or good qualities, or vertues, such as our goodness, holiness, or righteousness, could not be seated in the will of man in his first creation; and therefore in his fall the will could not be bereft of them.

This is contrary to the image of God laid down by the Apostle, *Eph. 4. 24.* where he describeth it by righteousness and holiness, which doubtless are placed in the will.

3. They teach, that in spiritual death no spiritual gifts were separated from the will of man, for that the will it self was never corrupted, but only encombred by the darkness of the understanding, and unruliness of the affections: which impediments being removed, the will may be put into her own inbred faculty of freedome; that is, of her self, will or nill, chuse or refuse any kind of good set before her.

Verily this is a new feigned, and erroneous piece of doctrin, bent on purpose for the enhancing of the Forces of Free-will, contrary to that of the Prophet, *Jer. 17. 5. The heart is deceitful above all things, and desperately wicked.* And that of the Apostle, *Eph. 2. 3. Among whom* (namely the children of disobedience) *all we had our conversation in times past, in the lusts of our flesh, fulfilling the wils of the flesh, and of the mind.*

4. They

4. They teach, that an unregenerate man is not properly nor totally dead in ſins, nor deſtitute of all ſtrength tending to ſpiritual good, but that he is able to hunger and thirſt after Righteouſneſſe, or everlaſting life, and to offer the ſacrifice of an humble, and contrite heart, even ſuch as is acceptable to God,

Theſe aſſertions march againſt the direct teſtimonies of Scriptures, *Eph.2.1,5. Ye were dead in treſpaſſes and ſins*, Gen.6.7.8.21. *Every imagination of the thoughts of mans heart is only evill continually.* Moreover the hungring and thirſting for deliverance out of miſery, and for eternal life, as alſo offering to God the ſacrifice of a broken heart, is proper to the Regenerate, and ſuch as are called Bleſſed, *Pſalm* 51.9. *Matth.* 5. 6.

5. They teach, that a corrupt, and natural man can ſo rightly uſe common grace (by which they mean the light of nature, or thoſe gifts which are left him after the fall) that by the good uſe thereof he may obtain to a greater, namely Evangelical, or ſaving grace, and by degrees at length Salvation it ſelf. And that God for his part ſheweth himſelf ready in this manner to reveale Chriſt to all men, ſeeing he doth ſufficiently, and efficaciouſly afford to every man neceſſary meanes for the making of Chriſt known, and for faith and repentance.

This is convinced to be falſe, as by the experience of all Ages in the World, ſo alſo by Scriptures, Pſalm 147. 19, 20. *He ſheweth his Word unto* Jacob, *his ſtatutes and his judgments unto* Iſrael: *He hath not dealt ſo with any Nation, and as for his judgments they have not known them*, Act. 14.16. *God in times paſt ſuffered all Nations to walk in their own wayes*, Acts 16. 6, 7. Paul *and his Company were forbidden to Preach the Word in* Aſia; *and after they were come to* Myſia, *they offered to go into* Bythinia, *but the Spirit ſuffered them not.*

6. They

6. They teach, that in the true conversion of a man there cannot be infused by God any new qualities, habits, or gifts into his will, and so faith, by which we are first converted, and from which we are *styled* faithfull, is not any gift or quality infused by God, but only an Act of man, that this faith cannot be called a gift otherwise than in regard of the power and means given us of attaining it.

These strange Positions are contrary to holy Scriptures, which testifie unto us, that God doth infuse, or shed down into our hearts new qualities of Faith, Obedience, and some of his Love towards us, Jer. 31. 33. *I put my Law into their inward parts, and write it in their hearts*, Isa. 44.3. *I will pour water upon him that is thirsty, and floods upon the dry grounds: I will pour my spirit upon thy seed*, Rom.5.5. *The love of God is shed abroad in our hearts by the holy Ghost which is given unto us.* They contradict also the continual practice of the Church, which useth to pray after the manner prescribed by the Prophet, *Convert me, O Lord, and I shall be converted*, Jer. 31. 18.

7. They teach, that the grace wherewith wee are converted unto God, is nothing else but a gentle inducement, or (as others explain it) that the most noble kind of working a mans conversion, and most suitable to our nature is performed by swasory motives or advice; and that no cause can bee alleged why even such moral grace alone should not of naturall men make spiritual. Nay moreover, that God doth not produce the consent of our will otherwise than by way of moral counselling, and that the efficacie of Gods working, wherein he exceedeth the working of the Devill, consisteth in this, that the Devill promiseth temporary things, but God things eternal.

This is down-right Pelagianism, and warreth against the whole course of Scripture, which besides this swasory course of moving acknowledgeth in the

converſion of man another manner of working of Gods ſpirit, and that more divine, and of far greater efficacy, Ezek.36.26. *I will give you a new heart, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and will give you an heart of fleſh.*

8. That God in regenerating a man doth not employ that omnipoent ſtrength whereby he may powerfully and infallibly bow and bend his will unto faith and converſion, but that all the gracious operations which God uſeth for our converſion being accomplithed, nevertheleſſe man may withſtand God and his holy ſpirit, intending that mans converſion; yea, and oftentimes doth make actual reſiſtance; ſo it lyeth in mans power to be, or not to be regenerate.

This amounteth to no leſſe than the denying of all efficacy to Gods grace in our converſion, and to the ſubjecting of the work of Almighty God unto the will of man, which is flat contrary to the Doctrine of the Apoſtles, Eph. 1. 19. *That we beleeve according to the working of his mighty power.* And 2 *Theſ.* 1. 11. *That God fulfilleth all the pleaſure of his goodneſſe, and the work of faith with power,* 2 Pet. 1. 3. *That Gods power hath given to us all things that pertain to life and godlineſſe.*

9. They teach, that grace and free-will are cooperating cauſes joyntly concurring to the beginning of converſion, and that grace doth not in the order of cauſality goe before the action of the will. That is, that God doth effectually help mans will to converſion before the will of man moveth and determineth, or ſetteth it ſelfe thereunto.

This doctrine was long ſince condemned by the ancient Church among the Pelagian Errours, out of the Apoſtles Authority, Rom.9.16. *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.* And 1 Cor.4.7. *Who maketh thee to differ from another?*

another? And what hast thou that thou didst not receive? Item, Phil. 2. 13. *It is God that worketh in you both to will and to do of his good pleasure.*

5. *Errors concerning the perseverance of the Saints.*

1. THey teach, that the perseverance of the faithfull is not an effect of Election, nor any gift of God purchased by the death of Christ, but that it is a condition of the new Covenant which is to be performed by mans part by his own free will before his (as they themselves speak peremptorily) Election and Justification; whereas the holy Scriptures testifie, that it followeth Election, and is given to the Elect by virtue of Christs Death, Resurrection, and Intercession, *Rom.* 8. 32. *He that spared not his own Son, but delivered him up for us; how shall not he with him give us freely all things? Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who is he that condemneth? It is Christ that Dyed, yea, or rather that is Risen again, who is even at the right hand of God, who also maketh intercession for us: Who shall separate us from the love of Christ?*

2. They teach, that God indeed furnisheth the faithfull man with sufficient strength to persevere, and is ready to maintain that strength in him if he himself be not wanting to his duty; yet notwithstanding, when as all abilities necessary unto perseverance, and all things which God is pleased to use for the preservation of Faith once granted, and set in readinesse, that it still remaineth in the choice and pleasure of mans will to perform or not.

This opinion is easily discovered to be an impe of Pelagianism, which whilst it strives to make man free, maketh him sacrilegious, contrary to the uniforme, and perpetual consent of evangelical doctrine, which quite strippeth a man of matter of boasting, and ascribeth the glory of his benefit to Gods grace only.

and contrary to the Apostle, witnessing that it is God that shall confirm us unto the end, that wee may be blamelesse in the day of our Lord Jesus Christ.

3. They teach, that the regenerate and true beleevers, not only may totally and finally fall from justifying faith, and also grace and salvation, but that frequently also they indeed do fall from all these, and perish everlastingly.

This opinion maketh the grace of Justification and Regeneration, and Christs continual custodie void and of none effect, contrary to the expres's words of Saint *Paul*, Rom. 5.8. *While we were yet sinners Christ died for us, much more then being justified by his blood, we shall be saved from wrath through him.* And contrary to the Apostle St. *John*, 1 Joh. 3.9. *Whosoever is born of God sinneth not, for his seed remaineth in him, neither can he sin, because he is born of God.* And also contrary to the word of our Saviour, Joh. 10.28,29. *I give eternal life to my sheep, and they shall never perish, neither shall any pluck them out of my hand: My Father which gave them me is greater than all, and none is able to pluck them out of my Fathers hand.*

4. They teach, that the regenerate and truly faithfull may sin the sinne unto death, or against the holy Ghost.

Saint *John* in his first Epistle, *Chap.* 5. *vers.* 16. Having made mention of such as sinned unto death, and forbidden to pray for them, presently, *vers.* 16. addeth, *We know that whosoever is born of God sinneth not*, to wit, that kind of sin; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

5. They teach, that no certainty of future perseverance can be had in this life without special revelation.

By this Doctrine the solid comfort of true beleevers in this life is quite taken away, and the Doctrine of

of Doubtfulneſſe (avouched by the Papiſts) is brought again into the Church; whereas the holy Scripture every where draweth this aſſurance not from ſpecial extraordinary revelation, but from the proper marks and ſigns of Gods children, and from the infallible promiſes made by God himſelf, eſpecially the Apoſtle, Rom. 8. 39. *No creature is able to ſeparate us from the love of God, which is in Jeſus Chriſt,* 1 John 3. 24. *He that keepeth his commandement dwelleth in him, and he in him, and hereby we know that he abideth in us, even by the ſpirit which he hath given us.*

They teach, that the doctrine maintaining aſſurance and perſeverance, and of ſalvation, is of its own nature and gift a ſoft pillow for the fleſh, and hurtfull to good manners, godlyneſs, praying, and other holy exerciſes; and contrariwiſe that it is a very commendable thing to be doubtfull of ſuch perſeverance.

The oppoſers of this aſſurance do evidently ſhew that they know not the powerfulneſs of Gods grace, nor the operation of the Holy Ghoſt dwelling in the heart, and ſpare not to outface the Apoſtle *John* affirming the contrary in expreſs termes, 1 John 3. 2, 3. *Beloved, now are we the Sons of God, and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is. And every man that hath this hope in him purifieth himſelfe, even as he is pure.* They are alſo refuted by the examples of holy men both in the Old and New teſtament, who though well aſſured of their own perſeverance and ſalvation, yet gave not over Prayers, and other exerciſes of godlineſs.

7. They teach, that the faith of thoſe that believe but for a ſeaſon differeth not from Juſtification and ſaving Faith, but onely in reſpect of continuance. Chriſt himſelf manifeſtly puts, *Mat.* 13. 20. *Luke* 8. 13. a three-fold diſpariſon between temporizers and

true believers, saying, that those receive the seed in a stony ground, these in a good ground; that is, an honest, and good heart; those want root, these have a fast root; those are fruitless, these bring forth their fruit with diversity of yield, and that with patience, that is with constancy, and perseverance.

8. They teach, that it is absurd that a man should lose his first regeneration, and be again new born spiritually.

They that teach this, do thereby deny the uncorruptibleness of that divine seed whereof we are born a new, contrary to the testimony of the Apostle St. *Peter*, 1 Pet. 1.23. *Being born anew not of corruptible seed, but of incorruptible.*

9. They teach, that Christ never prayed for the faithfuls infallible perseverance in Faith, in which they contradict Christ his saying to *Peter*, Luke 22. 32. *I have Prayed for thee that thy faith fail not.* And also witnessing, *Joh.* 17.20. That himself prayed not only for his Apostles, but also for all that should believe by their word, when he said, vers. 11. *Holy Father keep thine own* (namely) *those whom thou hast given me*; and *vers.* 15. *I pray that thou shouldst not take them out of the World, but that thou shouldst keep them from the Evill.*

For your better satisfaction read the Synod held at *Dort*, in the year of our Lord 1618, 1619. where the Orthodox Opinions of the Reformed Churches are set down, and the Errors before named condemned. King *JAMES* of Blessed memory was a special means for the suppressing of these Sectaries, as appeareth by his writings against them.

Predestination to life is the everlasting purpose of God, whereby before the foundations of the world were laid, he hath constantly decreed by his Counsels secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of Mankind, and to bring them to Christ, to everlasting salvation,

vation, as Vessels made to honour : therefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit, working in due season ; they through grace obey the calling, they be justified freely, they be made Sons of God by Adoption, they be made like the Image of his only Son Jesus Christ, they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God : so, for curious, and carnal persons, lacking the spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous down-fall, whereby the Divell doth thrust them either into desperation, or into wretchfulnesse of most unclean living, no lesse perillous than desperation. Furthermore, we must receive Gods promises, in such wise as they be generally set forth in holy Scriptures, and in our doings that will of God is to be followed, which we have expresly declared unto us in the word of God. To conclude, sith we canno: our selves think one good thought ; let us not in the work of salvation attribute any thing to our selves, but to God let us give all the glory.

LELIUS SOCINUS

Lelius, thou ſeed of night, nurſ'd by a cloud
In vaine your throng of Negroes ſtrive to ſhroud
Truth's ſparkling rays: Heaven will protect her light
Maugre thy art, or thy Photinian ſpight.

Of the Socinians.

In treating of theſe Sectaries I will propoſe,

1. *Their Original.*
2. *Some of their chiefe Errors, with the refutation of them.*

1. SOcinisme or *Socianisme* hath its name from *Lælius Socinus*, and his Nephew *Faustus Socinus*, both *Italians* of *Siena* in the State of *Florence*.

2. *Lælius*

2. *Lælius Socinus* in the time of Mr. *Calvin*, broached his opinions by private Letters, written to *Calvin*: *Faustus* his ſon, by publick writings, and by Books followed the ſteps of his Father in corrupting and traducing the ſincere and orthodox faith.

3. For *Socinianiſm* is a compound of many pernicious and antiquated hereſies, in which are revived the errors eſpecially of theſe five Sects, *viz.* *Ebionites*, *Arrians*, *Photinians*, *Servetians*, *Antitrinitarians*, with which are joined the *Samoſatenians*, and *Sabellians*, of whom alſo they participate. Their erroneous and dangerous opinions may be read eſpecially in the works of *Socinus*, *Oſtorodius*, *Catechesis Racovienſis*, *Crellius*, *Volkelius*, and others.

The principal of them may be reduced to the heads following, being ſix in number.

1. *Concerning God.*

1. That there is no natural knowledge of God, by which we may be inſtructed to any kind of acknowledgement or belief of a Deity, or any thing concerning the being of God, refuted, *Rom.* 1. 20. *Rom.* 2. 14.

2. *Chriſt his Incarnation.*

2. That the Incarnation of Chriſt is repugnant to reaſon, and cannot be ſufficiently proved out of Scripture, Refuted, *Iohn* 1. 14.

Deity.

That Chriſt is not truly God, and that the belief of his divine nature is not agreeable to Scripture, Refuted, 1 *Iohn* 5. 7, 8. *Phil.* 2. 6. *Iohn* 5. 18.

Satisfaction.

That Chriſt did not by his death ſatisfie for our ſin, Refuted, *Iohn* 11. 5. 2 *Cor.* 5. 15. *Tit.* 2. 14. *Mat.* 20. 18. 1 *Tim.* 2. 6.

3. *The*

3. *The holy Ghost.*

That the holy Ghost is not God, Refuted, 1 *Iohn* 5. 7.

4. *The Trinity.*

That it is repugnant to the word of God, to beleeve three persons and one God, Refuted, 1 *Iohn* 5. 7. *Mat.* 28. 19.

5. *Man.*

That man in the state of innocency was not created in Original righteousnes, Refuted, *Eccles.* 7. 29.

6. *The Scripture or Word of God.*

That the old Testament is not necessary for a Christian man, though it may be profitably read, Refuted, *Iohn* 5. 46. *Acts* 17. 11.

Antitrinitarians.

ARIUS

Arrius who that great Master did deny
(The ſecond Perſon in the Trinity)
A bloudy Fate with iſſuing Bowells tryde,
He that like Iudas ſind, like Iudas dyde.

Antitrinitarians, *or new* Arrians.

CAlled *Arrians*, of the old heretick *Arrius*, who was a deacon of *Alexandria*, *Achillas* the Biſhop being dead, and *Arrius* having not the Biſhoprick given him, which he deſired, *Alexander* being choſen, he infected the world with this hereſie: he was condemned in the Council of *Nice* by 318 Biſhops under the Emperour *Conſtantine* the great, and baniſhed: he died as *Iudas* the Traitor did, his bowels falling out of his belly. *The origi-nal of theſe new Arrians.*

The

Their blasphemies.

The *Antitrinitarians* have renewed *Arrius* his old hereſie. and they are called *Antitrinitarians* becauſe they blaſpheme and violate the holy Trinity. Theſe *Antitrinitarians* ſprung up in *Polonia* and neighbour Countries, in the year of our Lord 1593. Againſt this Sect, Doctor *Pelargus Wigandus*, and others, have written learned Treatiſes.

The horrible blaſphemies, and deviliſh opinions of theſe Hercticks, I am loath to name, but that my deſire is, that Chriſtians ſhould take notice of them to beware of them.

1. They deny the Trinity of perſons: which blaſphemy St. *Iohn* refuteth, 1 *John* 5.7. *There are three that bear record in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one.* Read *Gen.* 1. 26. And God ſaid, *let us make Man in our own image, and God created man in his own image, Mat.* 3. *ver.* 17.

2. They deny the Son to be God: which blaſphemy is refuted, *Iſa.* 9. 6. *For unto us a child is born, unto us a Son is given: his name ſhall be called Wonderful, Counſellor, the mighty God, &c. John* 1. *ver.* 1, 2. *In the beginning was the Word, and the Word was with God, and the Word was God.*

3. The eternal generation of the Son to be againſt reaſon, againſt truth: refuted, *Mic.* 5. 2. *Thou* Bethlehem Ephrata, *out of thee ſhall come to be a ruler in* Iſrael, *whoſe goings have been of old from everlaſting,* John 1. 14. Pſal. 7. Col. 15.

4. Chriſt not to be called God in reſpect of his Eſſence, but by reaſon of his dominion, which is refuted, *John* 10. 30. *I and the Father am one,* 1 John 5. Heb. 1. 3, Pſal. 2. 7.

5. The holy Ghoſt not to be God, refuted *Acts.* 5. 3. *Why hath Satan filled thy heart to lie to the holy Ghoſt? Thou haſt not lien to men but to God,* Iſa. 4. 8, 16. Job 33. 14. Pſal. 33. 6.

From theſe falſe doctrins and hereſies good Lord deliver us.

Theſe

These Hereticks have been heretofore burnt amongst us, as Anno 1611. March 18. *Bartholomew Legate*, an obstinate Arrian, was burnt in Smithfield; he refused all favour, contemned Ecclesiastical government. And in the Month of *April* following, one *Edward Wightman* was burnt at *Lichfield* for the same heretic. Queen *Elizabeth* of blessed memory, hearing of them, said, she was very sorrowful to hear that she had such monsters in her Kingdom; and truly, it grieveth me very much to relate their blasphemous and deviish opinions.

Of Millenaries.

AN heresie frequent at this time. This Sect looketh for a temporary Kingdome of Christ, that must begin presently, and last 1000 years. Of this opinion are many of our Apocalyptical men, that study more future events than their present duty, and more rules by prophecies than precepts.

This fancy is most dangerous for all estates.

1. For to promote that Kingdom of Christ, they teach that all the ungodly must be killed.

2. That the wicked have no property in their estates.

3. That the promise might be fulfilled, that the meek must inherit the earth.

This Doctrin filleth the people with a furious and unnatural zeal, which breaths nothing but fire and sword, and maketh them to look upon their Countrymen with such an eye as the *Anabaptists* cast upon *Munster* when they came first to it, *viz.* a malignant and covetous eye, discerning their prey, and marking the rich men to ruin and destruction. God deliver us from such a Reformation brought in by a multitude, misled with a frantick zeal, and giddy Revelations.

This was the antient errot of *Cerinthus*, who was a Jew, and lived in the time of *Domitian* the Emperor, about

about the year of our Lord 96. Among other Errors he taught eternal life to be here in earth; where we should enjoy all pleasures of the flesh.

That after the resurrection, Christs Kingdom should be upon earth, and corporal; and that men should live in carnal concupiscence and lust for one thousand years.

He died oppressed by the fall of a Bath: when St. *Iohn* the Evangelist, with some of his disciples were bathing at *Ephesus*, and saw this Heretick *Cerinthus* in the bath, he leaped out, saying, Let us depart, lest the Bath fall upon us, *Cerinthus* being here the enemy of truth; which came to pass as soon as St. *Iohn* was gon out of it, as is set down in these verses of *Stigelius*.

Impia Cerinthus *sancto convitia Christo*
Dum facit, & stulta garrulitate furit;
Concidit, & rapido blasphemum contudit ictu
Collapse subito facta ruina domus.

This antient Heresie condemned by the Church, and long ago buried, is now revived in these latter times.

You shall find this Heresie confuted in the Chapter of the *Anabaptists*.

Hetheringtonians.

Vid. Doctor Denisons white wolf

THe Author of this Sect was one *Iohn Hetherington* a Box-maker.

1. This *Hetherington* being a Trades-man, cast off his Trade, and betook himself to be an interpreter of the Scriptures to many persons, keeping private Conventicles.

2. He maintained and published the Church of *England* to be no true Church of Christ.

3. He was a man disaffected to the Government and Discipline of the Church of *England*, and agreeth with the *Familists*, holding with them the perfect purity of the soul.

4. He

4. He maintained and publiſhed, the Sabbath ſince the Apoſtles time to be of no force; and that every day is a Sabbath, as much as that which we call the Lords day, or Sunday.

5. He maintained the Books of *Eſdras* was part of the Canonical Scripture, and that they ought ſo to be eſteemed.

For which erroneous opinions, tending to the diſturbance of the peace of the Church, and to the ſeducing of many ſilly ſouls, he was adjudged for a dangerous Sectary; and among other puniſhments laid upon him, this was one, that he ſhould recant his Errours at *Pauls Croſs*.

His Errours before named, are confuted by Doctor *Deniſon* in a Sermon of his, which he preached at *Pauls Croſs* at the Recantation of the foreſaid *Hetherington*, he recanted them at *Pauls Croſs*, and hath lately written againſt the *Familiſts*.

The Anti-ſabbatarians.

THeſe *Anti-Sabbatarians* hold the Sabbath day, or that which we call the Lords day, to be no more a Sabbath; In which they go about to violate all Religion; for take away the Sabbath, and farwel Religion.

The Morality of the Sabbath doth conſiſt not in a myſtical reſting from ſin, but in celebrating an appointed day in ſeven to the worſhip and ſervice of Almighty God.

1. The Sabbath was inſtituted in the time of mans Innocency.

2. The manner of promulgation of it in the Decalogue, is worthy to be obſerved. God ſaith, *Remember thou keep holy the Sabbath day.*

3. This Law is not placed among the Ceremonial or Judicial Laws, but in the Decalogue it ſelf.

The reaſons for keeping it are expreſſed in the Com-

Commandment, viz. *Six dayes thou shalt labour and do all that thou hast to do; but the seventh day is the Lords, &c.*

Reasons why the Lords day is to be observed.

1. BY Morality of the fourth Commandment, because the Moral Law is not abrogated by the Gospel, but established, *Rom.* 3. 3.

2. Because this day on which our Lord rose, hath been observed by all Christians. It was kept at *Jerusalem*, *Acts* 2. 1. It was kept at *Troas*, *Acts* 20. 7. At *Patmos*, *Rev.* 1. 10. And in all Christian Churches in the whole world.

3. The ancient Fathers have pressed the observation of this day. *Ignatius* saith, *Let every one that loveth Christ celebrate the Lords day.* Saint *Basil* saith, when as almost all dayes prescribed by the Law are abolished, yet there remaineth one great day of the Lord which never shall be abolished. Their testimonies are infinite.

4. God hath from time to time shewed his fearful judgements upon prophaners of this day, as you read in the Practice of Piety, A certain husbandman grinding corn on the Lords day, had all his meal burned to ashes: another carrying corn upon the same day, had his Barn, and all his corn the next night burnt.

A certain Noble-man usually prophaning the Lords day by hunting, had a child by his Lady which had a head like a hound. Many examples of Gods judgements are there set down, all which may be fair warnings to forewarn not only prophaners of the Sabbath, but also such as by their pernicious Doctrin teach men to prophane it.

Traskites.

Traskites

SO called of one Mr. *Iohn Trask*, whom the Author knew wel. His opinions were, that it was not lawful to do any thing forbidden in the old Law, nor to keep the Christian Sabbath. One *Theophilus Braborn* endeavoured with him to bring back the Jewish Sabbath, and to that purpose writ a book in the year 1632.

The Positions concerning the Sabbath by them maintained, were these.

1. THat the fourth Commandment of the Decalogue, *Remember the Sabbath day to keep it holy, &c. Exod.* 20. is a divine Precept; simply and entirely Moral, containing nothing legally Ceremonial in whole or in part, and therefore the weekly observation thereof ought to be perpetual, and to continue in full force and vertue to the worlds end.

2. That the Saturday, or seventh day in every week, ought to be an everlasting holy day in the Christian Church, and the religious observation of this day obligeth Christians under the Gospel, as it did the Jewes before the coming of Christ.

3. That the Sunday, or Lords day, is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the fourth Commandment. Of this opinion was *Theophilus Braborn*. As the *Anabaptists* will have no children baptized, because there is no expres command for it in the Scripture; so these *Sabbatarians* will have no Sunday, because they can find no expres text for the alteration of it. *Iohn Trask* for his Judaical opinions, was censured in the *Star Chamber* to be set upon the Pillory at *Westminster*, and from thence to be whipt to the Fleet, there to remain prisoner; three years after he

writ a recantation of all his schismatical errors.

Also *Theophilus Braborn* had his doom in the *Star-Chamber*, and afterward renounced his errors by conference had with Doctor *White* Lord Bishop of *Ely*, which caused him to write a book of the Sabbath.

The Bishop of *London.*

For the observation of the Lords day, we read there is among others a Treatise of Doctor *Bonners*, (called *a profitable and necessary doctrine*) wherein on the fourth Commandment sunday is often called by the name of Sabbath, and therein (saith he) we must have our minds quiet and free from all worldly cares, and give them entirely and wholly unto God, both privately and publickly; and that we must occupy our selves in thought, word, and deed, as may be to the glory of God, with spiritual edifying both of our selves, and also of our neighbours; and that every one must instruct his children, servants and family, in vertue and goodness: and as St. *Augustine* saith, *Serm.* 251. *Let us mark and see that our rest be not vain or fruitless, but that we being sequestred from all rural works, and from all business, do from the evening on the Saturday, until the evening on the Sunday, give our selves to divine service.* Only and after such sort we do duly or well sanctifie the sabbath of our Lord. And to prove the Sabbath day to be kept, he cites *Gen.* 2. 5. *Exod.* 16. 25. *Exod.* 23. 12. *Exod.* 31. 14. *Exod.* 35. 2. *Numb.* 15. 35. Some Christians there be that keep both Saturday and Sunday, as the *Ethiopians.*

Gentle

Gentle Reader;

WHereas *I have ſome Papers in my hands touching the* Traskites, *which are worthy to be publiſhed to the world, and were not ſeen, or not mentioned by the Reverend Author of this Book, I have thought fit, being to ſet forth a ſixth Edition of this work, to inſert them in this place, for the more full Diſcovery and Conviction of this laſt foregoing Sect of the* Traskites.

The Particulars are,

1. *A Letter to Miſtriſs* Trask, *who lay priſoner in the Gatehouſe many years, for keeping the Jewiſh Sabbath, and for working on our Lords day.*

2. *A Relation of the Life and Proceedings of Maſter* Trask.

3. *A Letter of* Mary Cheſter, *impriſoned for the ſame Opinions, written to Maſter* Chriſtopher Sands, *Renouncing her former Errors; with a Relation of her relapſing afterwards into the ſame opinions again.*

4. *Alſo a brief Relation of Miſtris* Trask *her Life and Death.*

A Letter written heretofore to Mrs. *Trask*, who lay prisoner in *Maiden* Lane and the Gatehouse, fifteen years, for keeping Saturday for Sabbath, and working on the Lords day.

Mistris *Trask*,

YOur long imprisonment comes oft into my mind; much have I thought how I might do you some little good; but to effect it, my weak capacity could never find out. Your constant suffering would be praise-worthy, were it for truth; but being for error, your Recantation will be both more acceptable to God, and laudable before men. I hope you are not so stupid and obstinate in your opinions, that you will therefore continue in them because you once held them; or that your whole study and endeavour hath been, not with an indifferent mind laid down at Christs feet, to search the Truth, but with a resolute heart to defend what you have believed to be so. I hope the best, and therefore having at this time some cessation from my ordinary employments, have set pen to paper, to desire you in the bowels of Christ, to consider with me, and with some small indifferency, what may be said against those points you suffer for. And although you be not yet resolved to leave them, yet read my lines, and sometimes think of them. Judge not your self so certain, but that you may be deceived. Good men and women have been so, and why not you? And if you have been deceived in some things, (as you know you have, God hath convinced your conscience of it) why not in others? Therefore take heed to your Spirit, that you deal not treacherously with God; and I pray you let us weigh with some indifferency, I say, the reasons that might move you to doubt.

And first, for your own manner of entrance into these

these opinions. Consider the Quality of your self, and the persons that lead you into them; all seasoned with envy and dislike of Church-government: from which bitter root observe, that all Schisms and errours have proceeded. It is that which gives the Devil the freest passage, and by which he holdeth ever after the strongest possession of mens souls, untill the grace of God and true repentance do dispossess him. And though one errour doth easily beget another, yet 'tis commonly observed, this dislike of Church-government is either Mother or Nurse to most of them. And had not your opinions the same also? Consider I pray you, one subtil bait, taught by your Seducers, to catch souls. How at the entrance into these opinions you held, that a wicked Minister could not convert, neither could a faithful Minister erre in any thing; that is, not so as to teach an errour. This Ground-work being laid and believed fully, Master *Trask*'s Ministry was sealed by many Converts, some from open profaneness, others from being only formal Christians, to be sincere, as was supposed. And after this principle, That he being a faithful Minister could not teach any errour, was once swallowed down, with what ease others followed, you know very well. Now grant the former points true; take them in any sense you would have them taken, yet were they in Mr. *Trask*'s hand no more than baits: For, by your own opinion, he appeared not to have been that faithful Minister, *viz.* when he in part at least renounced his errours. And therefore this was used by him (though I say not of set purpose, yet) as a trap to catch souls.

Again in your entrance, Consider the Father that begat both Mr. *Trask* and others to those opinions. First Mr. *Trask* seduced one who afterwards seduced him. And if you can understand, behold here Gods righteous dealing, Mr. *Trask* draweth *Hamlet Jackson* from the Church, accusing it of falshood

writ a recantation of all his schismatical errors.

Also *Theophilus Braborn* had his doom in the *Star-Chamber*, and afterward renounced his errors by conference had with Doctor *White* Lord Bishop of *Ely*, which caused him to write a book of the Sabbath.

The Bishop of *Londin.*

For the observation of the Lords day, we read there is among others a Treatise of Doctor *Bonners*, (called *a profitable and necessary doctrine*) wherein on the fourth Commandment sunday is often called by the name of Sabbath, and therein (saith he) we must have our minds quiet and free from all worldly cares, and give them entirely and wholly unto God, both privately and publickly; and that we must occupy our selves in thought, word, and deed, as may be to the glory of God, with spiritual edifying both of our selves, and also of our neighbours; and that every one must instruct his children, servants and family, in vertue and goodness: and as St. *Augustine* saith, *Serm.* 251. *Let us mark and see that our rest be not vain or fruitless, but that we being sequestred from all rural works, and from all business, do from the evening on the Saturday, until the evening on the Sunday, give our selves to divine service.* Only and after such sort we do duly or well sanctifie the sabbath of our Lord. And to prove the Sabbath day to be kept, he citeth *Gen.* 2. 5. *Exod.* 16. 25. *Exod.* 23. 12. *Exod.* 31. 14. *Exod.* 35. 2. *Numb.* 15. 35. Some Christians there be that keep both Saturday and Sunday, as the *Ethiopians.*

Gentle

Gentle Reader;

WHereas *I have some Papers in my hands touching the* Traskites, *which are worthy to be published to the world, and were not seen, or not mentioned by the Reverend Author of this Book, I have thought fit, being to set forth a sixth Edition of this work, to insert them in this place, for the more full Discovery and Conviction of this last foregoing Sect of the* Traskites.

The Particulars are,

1. *A Letter to Mistris* Trask, *who lay prisoner in the Gatehouse many years, for keeping the Jewish Sabbath, and for working on our Lords day.*

2. *A Relation of the Life and Proceedings of Master* Trask.

3. *A Letter of* Mary Chester, *imprisoned for the same Opinions, written to Master* Christopher Sands, *Renouncing her former Errors; with a Relation of her relapsing afterwards into the same opinions again.*

4. *Also a brief Relation of Mistris* Trask *her Life and Death.*

A Letter written heretofore to Mrs. *Trask*, who lay prisoner in *Maiden* Lane and the Gatehouse, fifteen years, for keeping Saturday for Sabbath, and working on the Lords day.

Mistris *Trask*,

YOur long imprisonment comes oft into my mind; much have I thought how I might do you some little good; but to effect it, my weak capacity could never find out. Your constant suffering would be praise-worthy, were it for truth; but being for error, your Recantation will be both more acceptable to God, and laudable before men. I hope you are not so stupid and obstinate in your opinions, that you will therefore continue in them, because you once held them; or that your whole study and endeavour hath been, not with an indifferent mind laid down at Christs feet, to search the Truth, but with a resolute heart to defend what you have believed to be so. I hope the best, and therefore having at this time some cessation from my ordinary employments, have set pen to paper, to desire you in the bowels of Christ, to consider with me, and with some small indifferency, what may be said against those points you suffer for. And although you be not yet resolved to leave them, yet read my lines, and sometimes think of them. Judge not your self so certain, but that you may be deceived. Good men and women have been so, and why not you? And if you have been deceived in some things, (as you know you have, God hath convinced your conscience of it) why not in others? Therefore take heed to your Spirit, that you deal not treacherously with God; and I pray you let us weigh with some indifferency, I say, the reasons that might move you to doubt.

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Again in your entrance, Consider the Father that begat both Mr. *Trask* and others to those opinions. First Mr. *Trask* seduced one who afterwards seduced him. And if you can understand, behold here Gods righteous dealing, Mr. *Trask* draweth *Hamlet Jackson* from the Church, accusing it of falshood

both in doctrin and government; and *Hamlet Jackſon* draweth Mr *Traſk* to points of Judaiſm, as to the obſervation of Laws touching Meat, Drink, Apparel, Reſting, Working, Building, and many other matters. As thus, if there be a Law for doing of ſuch and ſuch things, we are, ſaid he, to leave our own thoughts and other mens opinions, and follow that Law for the doing thereof. Upon which Tenet came in the obſervation of legal Ceremonies, and one Law after another, as occaſion did miniſter it ſelf: yea and much diſtraction was bred; ſo that it was not ſafe to eat, drink, to come into a houſe, to ſit down, nor buy any thing in a Market, nor to walk in the ſtreets, for fear of touching others that obſerved not thoſe Laws, and ſo were unclean. For 'tis manifeſt, that all theſe were the conſequences of their opinions. But for this matter, to anſwer for all ſuch pretended legal pollutions, I ſhall give you one place of Scripture, which as I am ſure you will never be able to avoid, ſo my deſire is, that you would ſeriouſly conſider it. It is *Acts* 10. 28. *God hath ſhewed me*, ſaith St. *Peter*, *that I ſhould not call any man common or unclean.* Here is a Declaration of a repeal of all thoſe Laws that did cauſe a pollution by touching. Think in your mind how this may be anſwered. For this ſpeech of God from heaven to St. *Peter*, doth not only ſhew the abrogation of one or two Laws, but of every one that outwardly makes a man unclean either by eating or touching; and conſequently not to be converſed with.

But to return to the perſon that drew Mr. *Traſk* and others to the obſervation of theſe Laws, and of the Jewiſh Sabbath. O Miſtriſs *Traſk*, ſtand amazed and conſider; was there ever ſuch a thing heard, that one that had been ſuch an inſtrument for the glory of God and the good of his Church, as it was beleeved *Hamlet* was, who conceived himſelf ſent to raiſe to life Lawes that had lien dead 1600 years,

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and upwards, should fall so fearfully, as to deny his Lord that bought him, to blaspheme him, to rail at him, to reject the New Testament as a Fable, and to write against it? which writings you have seen. Say you what you will, let conscience speak truth. This man is the first that induced you to these opinions, either by himself or others. Is this so excellent and Holy a Father, that he is worthy, yea more worthy of imitation, than any one learned man since the Apostles? This Runagate *Jackson*, who cannot write true English, nor read it truly, but as he learnt lately by a habit of reading. O Mistriss *Trask*, fear, doubt, think upon it, wherein it was, that he provoked God so fearfully, as to give him up to a hard, unbelieving, blaspheming heart, that he might be damned. Have eyes in your head and consider, hath not God made him an example? If it be not a strange one, parallel it, shew me the like. We read of *Arrius* an Arch-heretick, that voided out his bowels at the Jakes: But this man, not his bowels, but Christ and all Christian doctrin, as filthy excrements; and yet this is your Father, (take it in your own sense) or he that under God, by himself, or others by his means, hath begotten you to those opinions.

O Mistriss *Trask*, consider your wayes, lay these things to heart, and dally not with God. In the next place consider your progress in these opinions. There is a place in *Wisdome, chap.* 11. *ver.* 15, 16. (though you esteem it Apocryph. yet it is consonant to other Scriptures) that God sends vengeance suitable to mens sins, that *wherewithall he sins, therewithall he should be punished*; and this is also in mercy, that men might thereby see their sins and repent. So *Nadab* and *Abihu* sinned by fire, and were punished by fire. *David* sinned by Adultery and Murder, and in the same kind was punished. You and others sinned by separating from the Church, and were you not punished by separating one from another? while there were

many that observed the same lawes, yet differing among themselves about *walking with God*, would not communicate one with another? Did you not Excommunicate one another in your mind? witness you and Mr. *Hebden*, and others also. Consider, that as you have forsaken Christ in his Ordinances, whose Spouse you ought to be, in like manner your husband is become an alien to you. Consider, That Truth alwayes prevails, though it be at first but as a grain of Mustard seed, yet it groweth at last into a tree. So the true Church doth: But errour with time decayeth. And have not the late upholders of those opinions which you maintain, forsaken them? Some are returned to the Church, some to prophaneness, others fallen to flat Judaism, and denying their Lord that bought them, and have left the truth; which (as you suppose) only two or three women do now uphold. I pray you think of this, and consider, whether you have ever heard of such a thing, That a necessary truth having lyen hid 1600 years, should after be revealed, preached by witnesses and sufferings, upheld and forsaken, and all in the space of 12 or 14 years. Have but the speech of *Gamaliel* in your thoughts. *Surely had this been of God, it would not have thus vanished.*

In the next place consider with me some reasons, that manifestly prove, that Christians are not to observe the same Sabbath as was commanded to the Jewes. One reason is this. St. *Paul* saith, that *he had taught the whole counsel of God, and kept back nothing, Acts* 20. And yet he never taught the Gentiles (who kept not the Sabbath) one word, never wrote one tittle in any Epistle, as if they were to observe the Jewish Sabbath. Now it is well known, that the uncircumcised did not observe the Sabbath. Therefore if the observation thereof be necessary to salvation, how was St *Paul Free from the bloud of all men*, who never taught the Gentile Christians to observe the Jewish Sabbath? But

But further I pray you consider with me, whether it can be found, that the Apostle ever wrote *but seemingly* to the Gentiles, against the observation of any Law, that the Gentiles lived in the breach of, if that Law was necessary to salvation, as you suppose the sabbath to be. But he wrote against the sabbath day (at least seemingly) in your opinion, *Col.* 2. *Let no man judge you in meat or drink, or in respect of an Holy day, or of a New Moon, or of the Sabbath dayes.* The reason is given, *ver.* 14. because these were part of *the Hand-Writings of Ordinances that were nailed to the Cross.* If you can shew the like in any Moral Law, it were somewhat. Were it a tolerable speech, think you, that the Apostle should say, Let no man *judge you* in Murder, Adultery, Drunkenness, Theft, &c. for that the Law touching these was abrogated by Christ, and nailed to his Cross? what ears can hear this?

Some there be who say, the Apostle here means, not the seventh day sabbath, but the Jewish Holy dayes, which are called sabbaths *Lev.* 16. 31. 23. 24, 39. But they which so speak, mistake the matter. For in no place do the Scriptures intitle the Jewish Feasts sabbath dayes, but sabbaths, or rests. For the word *Sabbath* in holy Scriptures signifies sometime *Rest*, sometime *Seaven*; it signifies rest in the places before specified; but where it speaks of a sabbath of weeks, of years, of dayes, there by sabbath is meant *Seaven*; and the last of the seaven or sabbath is properly the sabbath week, or the sabbath year, or the sabbath day; and the word sabbath is named for week, or seven, almost quite through the new Testament in the Greek; as the Pharisee is said to fast *twice in the sabbath*, Christ rose *the first of the sabbath*, the Apostles brake bread *the first of the sabbath*, the collection for the Saints was *the first of the sabbath*, or the first of seaven; but the last of seaven or sabbath is the seaventh or sabbath day. Besides, there was but three sorts of

of dayes obſervable by the Iewes, *viz.* Holy dayes, New Moons, and Sabbath dayes: and they be all accordingly named in this verſe, *Col.* 2. 16. And ſuch as make Holy dayes and ſabbath dayes to be one and the ſame in this place, do confound the order of words which the Holy Ghoſt uſeth, and offer violence to the Text.

Now that which you object againſt this, to any purpoſe, is the Commandment, *Exod.* 20. *Remember that thou keep holy the Sabbath*, and the ſeventh day is the ſabbath; and you ſay, that the ſeventh from the Creation is it; and by that command we are bound to obſerve that day. I anſwer, you cannot prove that to be the ſeventh from the Creation, but rather the ſeventh from the firſt day that God gave them Manna, as appeareth *Exod.* 16. 22, 23. from which dayes the Iewes obſerved their ſabbath, and not before, as is probable by theſe reaſons. Firſt, had the Iſraelites obſerved a ſabbath in Egypt, then had that relation of *Appian* the Hiſtorian of *Alexandria*, noted by *Joſephus*, been moſt ridiculous, who ſaid, that the original of their keeping ſabbath aroſe from this, that by travelling ſix dayes in the wilderneſs, through inflammation of blood, a Carbuncle aroſe in their groin; which Carbuncle in the Egyptian language was called *Sabatoſes*: from hence ſaith this Hiſtorian, they obſerved the Sabbath, which if they had obſerved in Egypt, where they were 400 years, then would this Hiſtory have gained but ſmall credit with the Egyptians. Secondly, had they obſerved it from the Creation, there would have been ſome memorial thereof among the Gentiles, as there was of other Laws, which they obſerved by tradition, as ſacrificing, &c. But to this day I could never hear of any learned man, that could ever find any foote-ſteps thereof among the heathen. Beſides, had the Sabbath been in uſe in the old world, then had the Iewes charged the Gentiles with the obſervation thereof,

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as well as they did with the observation of all other Lawes that they could find by reasons or consequence were in use before the floud. And this Mr. *Ainsworth* notes upon *Gen.* 9. Therefore considering these things, it is most apparent, that the heathen did not observe the sabbath. But further to prove it, it is said to be *a sign betwixt God and Israel*, *Exod.* 31. 17. From which place, as also from *Exod.* 16. Mr. *Ainsworth* noteth, that the Iewish Rabbins affirm, that they only were charged with the sabbath, and not the Nations: and this is their opinion at this day. Hence I conclude, that the sabbath, as it was delivered to the Iewes, was not Moral: for had it been so, then had the Gentiles observed it by nature. *Rom.* 2. 14. For that *They do by nature the things contained in the Law.* Moreover it is apparent, that even under the Law, the sabbath was not of like nature with the rest of the Decalogue. For it gave place to certain Ceremonial Laws, as to Circumcision, their observing of the Holy daies by great Feasting. For as *Ainsworth* notes, if a Festival day fell upon the Sabbath, the Sabbath vanished and the Feast was kept. This cannot be shewed of the rest of the Decalogue. If that were broken, Gods Image was broken and defaced in us; and therefore it ought for no cause to be infringed, as the sabbath might be upon occasion, as to save the life of a beast. Also the meer end of other Lawes is the principal worship of God; but the sabbath is not so: for time and place are but hand-maids to the end God may be worshipped. Also the sabbath is a shadow, a Type (as both Scriptures and Fathers affirm) which the rest of the Decalogue is not. Beside, the sabbath bound the Iewes only, the rest obliged all Nations to observance. The sabbath in force for some time only, that is, from the going out of the Commandment till the death of Christ upon the Cross, *Col.* 2. but the rest from the Creation till the day of judgement. The

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ſabbath made known only by the letter of the Law, as appears by *Nehemiah* 9.13,14. *Ezek.*20.12. but the reſt written not only in the Law, but in nature alſo, *Rom.* 2. This being ſo, it will be demanded, whether the Chriſtian have now no ſabbath?

I anſwer, he hath. For Chriſt having aboliſhed the other by his death upon the Croſs, the Apoſtles of Chriſt by the direction of the Holy Ghoſt, appointed for the more peculiar ſervice of God, inſtead thereof, the firſt day of the week: which was made choice of rather than the reſt, (as the Learned affirm) for two reaſons. Firſt for honour to our Lord, who having finiſhed the work of our redemption, roſe upon that day, and therefore inſtituted the Lords day, *Rev.* 1.10. Secondly, for the good that came to the Church by the Reſurrection of Chriſt. For if Chriſt had not riſen from the dead, his death and ſufferings had been in vain: But having overcome ſin, death, and hell, he hath *ſet open the Kingdome of heaven to all beleevers*; and therefore this is the Chriſtians day of worſhip; The day of Chriſts reſurrection is the day, in which it is ſaid, *Thou art my Son, this day have I begotten thee, Acts* 13.33. with *Pſal.*2.7. upon this day was that marvellous work accompliſhed, that is, *The ſtone which the builders refuſed, is made the head ſtone of the corner. This is the Lords doing*, ſaith the Pſalmiſt, *and it is marvellous in our eyes, Pſal.* 118.12,13. *This is the day which the Lord hath made*, ſaith the Holy Ghoſt in the ſame place, *ver.*14. *We will rejoice and be glad in it.* Hence it manifeſtly appeareth, that the Church ſetting the firſt day of the week apart for Gods publick worſhip, is of God, and therefore we Chriſtians may well ſay and conclude, that all other Feaſt daies come ſhort of this; That of unleavened bread, That of Pentecoſt, The Trumpets, Tabernacles, put them all together, and adde thereunto their after-Feaſts, as the Dedication of the Temple, the daies of Purim, and

and all other Festivals, both of that Nation, and all other Nations under heaven. If all their deliverances, eminent mercies and blessings, which by those daies were kept in memory, were all collected and compared with the glorious deliverance, rich mercies, abundant blessings, that come to Christians by the Resurrection of Christ, they would all keep silence and come short. Therefore let every Christian that hath benefit by the Resurrection of Jesus Christ, shew himself thankfull, by keeping our Lords day; and in Reverence to God and obedience to his Church, take heed of prophaning that day, which hath been consecrated to his service above 1600. yeares.

Yet for all this that hath been said, it will perhaps be further objected, that the Apostles did frequently Preach upon the seventh day Sabbath; and many Primitive Christians observed the same, and that also for a long time after the Apostles; as appeareth by *Eusebius* Ecclesiastical History, and other Authors.

I answer, all this is very truly said, I do willingly acknowledge with you, that the Jewish Sabbath was observed by many Primitive Christians; but I also say, that they were Judaical Christians, that is, such as were converted unto Christ from among the Jews, those which were called by the Apostle Saint *Paul*, sometimes, *They of the Circumcision*, they did indeed not onely observe the Sabbath, but the Jewish feasts, they were circumcised, and while the Temple stood, they worshipped God thereat, yea and also offered sacrifice; and yet believed the doctrine of Christ; and this most cleerly appeareth, *Acts* 21. Where St. *James* saith to St. *Paul*, *Brother*, Saith he, *thou seest how many thousands of the Jews there are, which beleeve; and they are all zealous of the Law,—and they are informed of thee that thou teachest* (whom doth he teach?) *the Jews, which are among the Gentiles*, (what doth he teach

teach then?) *to forsake Moses, and that they ought not to circumcise their Children, nor walk after the customes. What shall we do,* saith the Apostle, (*for they will come together,*) but this? *We have four men that have a vow; Do thou purifie thy self, and shave thy head, and be at charges with them for an offering: then will they see the Things, whereof they are informed of thee, are false: For that thou thy self walkest orderly, and keepest the Law. But as for the Gentiles that believe,* saith the Apostle, *wee have written and concluded, that they observe no such thing*; as much as if he had said, thou maist teach them contrary to *Moses*; but not to the dispersed Jews. And let this be noted, that the Apostle in all his Epistles never wrote a word otherwise, I say, not a word, that the Judaical Christians should leave the Law of Circumcision, Sabbath, or any other thing, only they taught that the Gentile Christians be not circumcised, and to observe *Moses* Laws. But what will some say, did the Apostles approve of two Religions, of mens going different wayes to Heaven? I answer, no doubt the Apostles, and so the Church hath authority from God, according to discretion, as occasions are administred, to do that in one age, which will not be allowed in another; for a time Sacrifice was offered by some Christians of Jerusalem, not so alwayes; and so the seventh day Sabbath was kept: Christians had their Sacrament at supper time, and their love-feasts, and washing of feet; not so alwayes; in some Countries infants received the Sacrament, so much as they were capable, or could receive, *viz.* the Wine; not so alwaies. Beside, though they differed in the manner, yet in substance it was one and the same, that is to say, though these Judaicall and Gentile Christians may seem to differ somewhat in the manner of their goings, yet *in the end* they agreed; in respect of that both their wayes were but one and the same: They both believed our Lords Doctrine, and accordingly walked in self-denial,

denial, enduring the Crosse, despising the shame and reproach, and so patiently waited for the promised inheritance; and to this they were both baptized. It is neither daies, nor meat-offerings, nor any such thing, that either hinders or furthers the work of spiritual Regeneration, the Kingdome of God is not attained by such outward observations; *It is neither Circumcision nor uncircumcision that availeth to Salvation, but a working Faith*, a trust in God, enduring all things, which Regenerates in a spiritual way, and makes a new creature; and this both circumcised and uncircumcised may do. And therefore let no man think, that Christ is in the one Estate more than in the other; but in either of them he that believed in his heart, and confessed him with his mouth, that is, in his life and conversation in the same way of which he makes profession, he shall be saved. Therefore the Apostle said, *He that is circumcised, let him not be uncircumcised; nor he that is uncircumcised be circumcised*; but *in whether condition* or estate *he be called* to be a Christian, *therein let such a one abide with God*. And this was the Apostles Doctrine in those dayes. But this knowledge was not in all; *Some would be of* Paul, *Some of* Apollo; *Some of the Circumcision, Some of the uncircumcision*: Therefore the Apostles, condescending to their weaknesses, did appoint some to Preach to the circumcision, others to the uncircumcision, *Gal.*2.7,9. And these had also their several Bishops or Governours of themselves. *James* the Brother of our Lord, saith *Eusebius*, lib.4.cap.5. was first Bishop in *Jerusalem*, over those of the Circumcision; and accordingly he dedicates his Epistle *to the twelve Tribes scattered*, supposed to be his charge, *Jam.* 1.1. And it appears by Acts 15. That some Zelots Preaching Circumcision to the Gentiles at *Antioch*, would seem to derive their mission from the authority of *James* in *Jerusalem*: But after a Councel had been held, and Decrees sent to the Churches, then did the

Apostles

Apostles affirme, that those that had troubled them, in Preaching to the Gentiles a necessity of Circumcision, had no command so to do, *Acts* 15. 24. So cautious were they then, in Preaching ought more than was generally approved of by the Bishops. *Eusebius* saith, as *James* was the first Bishop of the Circumcision, so in a hundred and ten years they had fourteen more all circumcised: But then, as *Eusebius* relates, because the City rebelled, *Adrian* the Emperour removed the Jews out of *Jerusalem*, and placed other Nations therein. And because one *Thebulis* was not admitted to be their Bishop, hee corrupted that Church, *viz.* that particular Church of *Jerusalem*, with foul Doctrine; for which see *Eusebius*, *lib.* 4. *cap.* 15. also *pag.* 568, 569. in the Column of *Jerusalem*-Bishops, and in the Column of *Heretikes*, *pag.* 568. in that very year 110. *Thebulis* was the first Heretike that corrupted it; till which time saith *Eusebius*, that Church continued a pure Virgin. A thing which Mr. *D'aylle*, Pastor, as he writes himself, of the Church in *Paris*, it seems, did not well observe, when he takes this passage in *Eusebius* as understood of the Catholick Church, *viz.* that she continued a virgin only an hundred and ten years; setting it down to this purpose in the second and third pages of his Book Intituled [*Of the right use of reading the Fathers*] In which book he not only discredits the Fathers, but the whole Church of Christ, so far, that if what he saith were true, or to be regarded, hardly any thing upon their, *viz.* the Church or fathers) account might be believed, as certainly true and right. For in his opinion, after an hundred and ten years the whole Church was corrupted; how much more particular Fathers? which his whole book indeed laboureth to prove: A book, by which and some others of like dangerous quality, many now a daies become *Seekers*, as they are commonly called, beleeving neither the Canon of Scriptures, nor the truths contained there

This of Monsi-ur D'aylle, *Printed in English, hath done hurt to some souls, which moved me the rather to insert a note of his mistake.*

therein, otherwise than upon their own account and authority, that is to say, so far as their private and particular reasons apprehend. As for this passage of *Eusebius*, although he sets it down very fairly, the Greek in the margin, and the English in the Text, and useth it as the fore-horse or leading Authority, to bring in whatsoever Calumnies he pleaseth afterward, yet is it a silly, and no lesse malicious mistake, in such a great Patriark and Master, So palpably to mistake, that even but a School-boy reading the place, would discern it, *viz*, that *Eusebius* speaks not of the Church catholick, but of the particular Church of *Jerusalem*, and at that time only. So that any indifferent man will see, upon what a false and sandy foundation his whole book is bottomed. But this by the way. It appears therefore both by Scriptures and Histories Ecclesiastical, that these two sorts of Christians remained distinct for a long time, and that one of the two sorts observed the Jewish Sabbath, and the other our Lords day, and both of them had the Churches Authority, *Acts* 15. for their so differing observation. The knowledge of which distinction fully answers this Objection, namely that the seventh day Sabbath was observed by the Christians in the Primitive times. It is true. it was so observed by those of the circumcision, but what warrant is this for such as are not of the circumcision, that they were to observe the Judaical Sabbath ? Surely both you and others do it very groundlesly and presumptuously ; The Rabbins in the old Testament are against you ; The Apostles of the new Testament wrote, preached, published decrees against you ; The custome of the Universal Church is against you ; and why will you dare to do it ? how will you answer these things another day ? had you lived in the Apostles dayes, when the doctrine of our Lord was new, and doubtingly believed by many, surely then to do things of your own head presumptuously, not only without,

but against the Apostles, had been a great sin ; but to do it now after so long a time, not only against the Rabbins and customes of the old Testament, but against the Apostles Doctrine, and practice of all Churches of their times, also against the custome of all Christian Churches for these sixteen hundred years, surely your sin, your spiritual pride and presumption must need be very great.

There was in the Primitive times, as *Eusebius* declares, a Sect called the *Ebionites*, which observed both the dayes ; both the seventh day, as the Jews, and first day of the week, like as the Christians did: yet were these accounted *Hereticks*. Surely your Offence is greater than theirs ; what will become of you? what will you say for your self? why will you go in a way of your own deviling, a path that was never before troad? Learn of the Spouse in the Canticles, who saith, *Goe thy way forth by the foote-steps of thy Flock ; and feed thy kidds by the Shepheards tents.* For else, as the Prophet *Jeremy* saith, *yee may stumble in the way, from the ancient paths ; and walk in paths, in a way not cast up.* But so stupid, or rather, as I may say, so soaked and drenched in opinions, Some are, that they have a way of Elusion to evade all this. The Apostles Doctrine doth not concern them : They are Judaical Christians ; by nature they are Jews ; and this is revealed to them by the Spirit from such and such Scriptures. I could name both Scriptures and persons: but I shall forbear at present. This is revealed to them forsooth ; and the certainty of Faith is given them, whereby they undoubtingly know it. Others there be, that are not so certain ; but yet in a doubting manner, think they may be Jewes, for ought they know to the contrary ; and therefore conclude, that seeing they do doubt, it is safest for them to keep Sabbaths, and to live as do the Jews. Good Lord, how dangerous are erroneous Opinions, when they have once taken possession of the mind! they wilfully Separate

rate and condemn themselves even without the Churches authority, yea how fearless are those that hold those opinions. The Apostle saith to *Titus*, *chap.* 3. *vers.* 10, 11. *A man that is an Heretike, after the first and second admonition reject; knowing that hee which is such, is subverted and sinneth; being condemned of himself*: And what may be said of such? but even as infected houses have over their doors written, *Lord have mercy upon us*, the very same may very well be upon these mens souls.

But against what is here said, some do yet further object and say, The fourth Commandement, *Exod.* 20. 10. injoyns strangers to the Observation of the Sabbath; as it is written, *Thou and the stranger which is within thy Gates, &c.*

But I answer, strangers might eat of the Passeover; but they were circumcised strangers: So the Rabbins say, as Master *Ainsworth* notes upon this verse, that these were Proselyte strangers, not uncircumcised.

We are to know, there were three sorts of strangers, as is noted by Mr. *Ainsworth* upon *Exod.* 12 49. The Paynim stranger, that served Idols, such were not suffered to live in Canaan Land; and there were sojourning strangers, that refused the service of Idols, and came to Canaan land for succour; such were permitted to live among them; and for the most part they observed the seven precepts delivered to the sons of *Noah*, noted by Mr. *Ainsworth* upon *Gen.* 9. These sojourning strangers, although they were not circumcised, nor observed *Moses* Law, yet they were of good esteem in *Israel*, and termed *Saints of the Nations* or Gentiles. *Cornelius* the Centurion was one of these; he worshipped God, and was of good report among the Jews, *Acts* 10. yet not circumcised. But then a third sort were the Proselyte strangers, who were circumcised; *and thereby had joyned themselves to the Lord*, and to keep his Sabbaths, *Isa.* 56. 6. Such stran-

gers are meant in the fourth Commandement which are there charged with the Sabbath; and this is the opinion of former Rabbins, and of the Jews at this day. For some opiniated men being at *Amsterdam*, who required to be circumcised, they were put off by the Jews, who told them, that the Sabbath was only given to the *Israelites*, not to the Nations; as appeareth, *Exod.* 31. 16, 17. where it is said to be given *to them and to their generations*; and that it is *a sign betwixt God and the Children of Israel*. The nations were only required to observe faithfully (as necessary to their Salvation) the seven precepts given to the children of *Noah*, and in them unto all mankind. Whereupon Mr. *Christopher Sands* was content only to be a National Saint, or a Saint of the Gentiles, by observing the seven precepts: but *Jackson* would not be so content; he would be circumcised, and so made a Jewish Proselyte. And in *Amsterdam* the Jews told *Jackson*, *Sands*, and others, that whereas they took upon them the observation of the Sabbath, unless they were also circumcised, their observation thereof was groundless. This that I relate is nothing but the truth; and I could, if it were needfull, justifie it by many witnesses.

And now Mrs. *Trask* have done what I did intend. I pray you, read these lines: Think upon them; and though you be not resolved as yet to alter your opinion, yet, if it be possible, doubt of your self, and your own understanding. Lord! what should make you to prefer it before the whole Universal Church of Christ? Think how much good you might have done by an Holy Conversation, and grave admonitions to other women, had it not been for these opinions that did separate you. How little comfort will they bring you upon a sick-bed? what glory to God, good to others, comfort to your self, have they yet gained? O Mrs. *Trask*, these things which you strive for, are light and sleight matters, comparing them with

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other Doctrines of Christ; all that you stand for are but outward observations, touchings, tastings, and bodily observations of daies, &c. May it not be truly said of these things you stand for, as it was said of circumcision and other legal ceremonies, that they do not work Grace? If you do them, you have never the more; if you do them not, you have never the less. Upon this very ground was circumcision put away by the Apostles, *Acts* 15. because in matter of grace it availeth nothing; as appeareth by these places, *Acts* 15. 1 *Cor.* 7. 19. *Gal.* 5. 6. & 6. 15. Observe, that when the Apostle speaks of these things, how comparing them with other Doctrines he sleights them, 1 *Tim.* 4. 7, 11. *Tit.* 1. 14. 2. 1, 15. 3. 8, 9. And therefore for the time to come, although your conscience be entangled with these things, yet let them not take up all the time of your devotion; if they must needs have a room in your thoughts, let them have the lowest. But for other doctrines, *viz.* the knowledge of our selves, our sins, the multitude and greatness of them, how you may overcome them, and increase in grace, adding vertue to vertue, think seriously upon them; think also upon the miseries of this life, inward and outward, that you may be weaned from it; of eternity, eternity, eternity, and also of death and the suddenness of it; which that you may be the better prepared for, think on the general day of judgment, and the dreadfulness thereof; and the certain appearance of all consciences before the Tribunal of God: How Christ may be your advocate at that day. Think upon Hell, and the payns thereof, namely the absence of Almighty God, and of all joyes, and whatsoever may make a man happy: The presence of the Devil, the Damned, and of all Torments that make a man miserable. Contemplate upon the Kingdome of Heaven, and the joyes thereof, the Excellency of the place, the fruition of the company, The Blessed Trinity, Angels, Saints, and whatever may help to make a man gloriously happy Con-

template likewise the benefits of Almighty God, as the creation of man, not like any creature, but God only. The end thereof to serve him in this life, and to live with him Eternally hereafter. And herein think upon the preciousnes of your Soul, that it be not lost; precious in respect of Gods image stamped upon it; precious in respect of the price paid for it; precious in respect of the place prepared for it. Likewise meditate upon the benefit of conservation in the womb, in the birth, since the birth. How all things were created for mans sake, things above, things below, yea the very Angels appointed for Guardians. Meditate also upon the glorious benefit of Redemption; and here think upon the multitude of benefits that come in by our Redeemer; also the person redeeming, and the persons redeemed; from what redeemed, and to what end. Also contemplate upon the sufferings of Christ. O that you would take time while you have it; and one half day in a week sitting alone, cause to pass by in your imagination the sufferings of Christ, from the Manger to the Cross; get a catalogue of them; and when you come to any thing that moves affection, to compunction, to rejoycing, &c. there make a pause, and enlarge your meditation upon that poynt; dwell the longer upon it, and offer to God a sacrifice of Prayer, petition, thanksgiving, or both, as occasion offers it self. These things would yield you comfort another day: And therefore, Good Mistris *Traske* lay them to heart, and think upon them. See that you do not catch only at the shadows of Religion, and let go the substance. As it hath been pains and trouble of mind to you, to wade thus far in a false way; so will it be, I know, to go back, to search with an indifferent mind, humbly, and willingly to obey the truth. For I am throughly perswaded, you are further out of the way, than you are aware of. For to tell you but the truth, you are in the very path of heresie; although perhaps you think not so: you

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are as a man that is out of his way in the midst of a Forrest, where many cross paths are: he goes on forwards thinking himself to be in the right way, but meeting some other man, who tells him, that he goes altogether wrong, he begins to find his Errour, stands amazed, as having strongly been perswaded, that he went right; and how to resign up his perswasion and judgment to the knowledge of that other man, and so to go directly quite back again, as he is told that he must do, this is so much against his mind as he can hardly do it: But necessity forceth him, there is no remedy, no other means for him to recover his right way, or to attain to his journies end. Even so must the man or woman do, that wanders in the dark and blind wayes of heresie, He must first of all depose, lay down his private and prejudicate opinions; he must submit his judgment, and resign up his understanding to the true Church; as both by Scriptures and the Creed we are bound to do. And that God Almighty would give you grace, and Humility enough, so to do, is, and shall be, the prayer of

Your faithfull Friend

December 26.
1634. T. S.

A Relation written in the year 1635. and now published for an admonition to Quakers and Sabbatarians.

Master John *Trask* born in the County of *Somerset*, and a School-master there, being about four and thirty years of age, came to *London* about the year of our Lord 1617. where being zealously affected, and in the path of *non conformity*, he fell into diverse points differing from the way of the Church. One was, that he ranked men into three distinct Estates, 1. of nature, 2 of repentance; 3. of grace. According to which three degrees was his order in Preaching. To recover men out of the state of nature, he Preacht Repentance so earnestly, that he caused many of his Auditours to weep, yea to roar in that manner, that inhabitants in several places of the City were disquieted many times in the night season by his Converts. And himself gave them an example, for both in City and Fields he prayed so loud, as if he would have peirced the Heavens; and thus pourtrayed Repentance before all mens eyes, that it was a deep Humiliation, So sensible as the Travel of a woman, or the taking out the heart from within the body by a Chirurgeon; without which sensible new birth none were babes in Christ, nor entred into that third Estate.

So that many by his Preaching were at their wits end; and spared not to pull down their bodyes by fasting, watching, and hard labour; which he then prescribed, as a means to mortifie the flesh, and to bring men into the third Estate, yea some proceeded so farre, as to fast three whole daies together without any manner of food, hoping by the end of the third day to get into that

that third estate of justified Saints, to the which he admonished them, alleging for that purpose *Hosea* 6. 2. *After two dayes he will revive us; in the third day he will raise us up; and we shall live in his sight.* He preached that then was the time of *wounding the Spirit by the Almighty*, *Prov.* 18. 14. *Psal.* 109. 22. of *breaking up the fallow grounds of their hearts*, *Hosea* 10. 12. Such spend their daies, said he, in sighing. *Psal.* 31. 10. They be as Doves of the vallies, every one mourning for his iniquities, all hands feeble, and knees weak as water; they gird themselves with sackcloth next their flesh, 2 *Kin.* 6. 30. (even so did some of Master *Trasks* followers.) Their silver and gold cast into the streets, as *bread upon the waters* given to the poor, (so did Master *Trask*) And some sold lands and goods, and distributed the price of them: neither did they satisfie their souls, nor fill their bowels, because that had been a stumbling block, *Ezek.* 7. 16, 17, 18, 19. Master *Trasks* company were pressed by him, to eat their bread with quaking, and to drink their water with trembling, *Ezek.* 12. 18. Thus they passed, as they thought, like Israel through the wilderness, from strength to strength, filling their digged wells with tears, till they appeared before God in *Sion*, *Psal.* 84. 6, 7. This was the time of *Iacobs* troubles, they supposed the new Birth, where every man hath his hands upon his loins, as women in travel, all faces turned into paleness: alas! for that day is great, so that none is like it: it is even the time of *Iacobs* troubles, but he shall be saved out of it, *Ier.* 30. 6, 7. and so it fell out, that divers converted by Master *Trask* from open profaneness, were in such labyrinths; but such as were converted to his way from being formal professors, they were so much the more troubled in mind, for that no so much deep humiliation or regenerating work had been wrought in them, *viz.* the formal professor as they perceived

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to be in prophane, and their ſtay was longer without a perfect and full aſſurance, than the prophane were, which made Mr. *Trask* often to ſay, how that this day this Scripture is literally fulfilled in our eies, viz. That Publicans and Harlots go into the Kingdom of God before the formal profeſſor, *Mat.* 21.31. *That many that are firſt ſhall be laſt, and the laſt ſhall be firſt, Mat.* 19. 30. To theſe Mr. *Trask* would ſay, *That it was a day of trouble; they were come to the birth, but there was no ſtrength to bring forth, Ier.*37.3. and therefore to comfort ſuch as had lived in a form of godlineſs, he would ſay, who is amongſt you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light, let him truſt in the name of the Lord, and ſtay upon his God, *Iſa.*50.10. but for ſuch profeſſors as would not wait, but aſſume to themſelves an aſſurance of their own ſalvation, *This ſhall ye have of my hand, ſaith the Lord, ye ſhall lie down in ſorrow, ver.*11. and therefore he earneſtly preſſed ſuch to wait, ſaying, Let tears run down like a river day and night, till the Lord look down and behold from heaven, *Lam.* 3.49. that they humble themſelves under the mighty hand of God, and in due time he ſhall lift them up, *Iam.* 4.9, 10. A multitude of Scriptures were heaped up to this end. *Bleſſed is he that waiteth on his Lord; my ſoul waiteth on the Lord, more than they that watch for the morning: Such as ſowe in tears, ſhall reap in due time, if they faint not. Neither eye hath ſeen, nor ears heard, neither hath it entred into the heart of man to conceive the things that God hath prepared for them that wait for him.* Very many more Scriptures were produced to this end.

This was the way of Mr. *Trasks* preaching, and is now with very little difference, the ſame with the Quakers, and this manner of preaching then by him, and now by the Quakers, hath ſo ſeiſed upon troubled

bled ſpirits, that the effect hath been as *Solomon* ſaith, even as the Harlots dart ſtruck through the Liver, her doctrin laies hold upon the ſoul, and as a bird ſhe is taken in her ſnare, the ſimpleton goes after her, as the Oxe to the ſlaughter, and a fool to the ſtocks, and knowes not that it is for his life. But this is the way of Hereſie. And ſhe caſt down many wounded, yea, many ſtrong men have been ſlain by her, her houſe is the way to hell, going down to the chambers of death, *Prov.* 7. Let us be warned of this, for the Scripture ſaith, that the devil himſelf is transformed into an angel of light, and ſo are his miniſters for deluding of ſouls, 2 *Cor.* 11. 13, 14. *Corath*, *Dathan* and *Abiron* for holineſs compared themſelves with *Moſes* and *Aaron*, and the people thought no leſs, who cried out againſt *Moſes*, ye have killed the Lords people, *Numb.* 16. All ancient and modern Hereticks have pretended to more ſeverity and ſtrictneſs in Religion, than the mother Church was of, from which they departed: For if it were not ſo, they ſhould not have the power of ſeducing the ſouls of men. This was it which made the ancient Fathers to ſay, that theſe men were the devils chief inſtruments to promote his Kingdom, and ſo dying they went out of this world to be damned. For behold the marvellous depths of Satan, that cunning Fowler. Here he laies his baits and ſnares. This repentance, or repenting condition, was not to be continued to their lives end, but only till that third eſtate was obtained. This being gained, they were then paſt all danger of Gunſhot; they were paſſed from death to life, they ſhould have no more ſorrow, all joy; ſadneſs and ſighing ſhould be fled away. Men in that third eſtate were entred that holy City, *which is the new Jeruſalem*, and according to *Heb.* 6. 1. were *not to lay again repentance from dead works*. Theſe did know themſelves to be in Chriſt, not by any uncertain marks or ſigns, as formal Profeſſors taught, but by this

this work of God in them, and that as certainly and sensibly, as a prisoner seeth himself set at liberty from bondage, or the bird that is escaped the hand of the Fowler. In a word, they said they knew it as certainly, as a candle burning before their eies. Thereupon they condemned all absolutions to distressed consciences; for they must wait upon God, till he speak peace to their souls. Hence proceeded most invective speeches, and Sermons of like nature were made against all men that preached after any other order to convert, namely, that such men were those false Prophets, that ran before they were sent, that spake peace, where God did not, that healed the people slightly; that daubed with untempered mortar. Of such there were multitudes in our daies, as they complained, no less than four hundred for one *Michaiah*, *viz.* Mr. *Trask*. And that all Gods children, even as certainly as they knew one another, so most certainly did they know those hirelings from the true Shepherds. Neither did themselves follow them, nor hear them at any time, except it were, as they said, to be witnesses against them at the day of judgement, for preaching of false doctrines. Thence went all printed books cried down, except only the Bible: not a leaf in any other to be found without an error: So that Ministers and Books being abandoned, Master *Trask* only was followed by the sheep of Christ.

But here behold another strange delusion, the path whereof was smooth as oyl, but leading down to the chambers of death. Mr. *Trask* taught, That a true Minister of Christ could not teach any errour; then to doubt of his teaching was a sin; neither could any but a true Minister of Christ convert souls, but he had converted many which were the Epistles of Christ, written in hearts, seen and read of all men, 2 *Cor.* 2. 2. He also required the word of God for every thing that was done. Now there being a young

young man, one *Hamlet Jackson* a Taylor, who, according to the former direction, supposing that he should walk by law in every thing, came at last to beleeve, that the word of God did prescribe him what to eat, and what to refuse. His collection was from *Deut.* 14. *Levit.* 11. And having studied the point diligently by himself, and found as he conceived, how the places in the New Testament, which contradct this fancy, might be evaded, he presented his opinion to Mr. *Trask*; and in reasoning with him thereupon, out of his former principles, had the ill luck to be too hard for his Mr. and to pervert his judgement so far, that Mr. *Trask* instantly upon it labours to perswade his Auditors to the same opinion: whereof some indeed refused to follow him in those paths, though others stuck close to him, and would not leave him in any thing, saying, thou hast the words of eternal life: So this Maxim was swallowed down, *That whatsoever is to be done, if there be a law for the doing thereof, we are to leave all mens opinions, and follow that word in doing it.* Upon which grounds came in the observation of a number of Lawes Ceremonial, touching building, planting, wearing of Apparel, and sundry other things, as well as eating, namely, the keeping of Sunday-sabbath as strictly as the Jewes, from kindling fires, from dressing meat, &c. For at first Mr. *Trasks* sect kept so strictly our Lords day, which occasioned disputings, and Scriptures being searched for so keeping it, became a stumbling block to them that first fell to the Jewish sabbath. And now Mr. *Trask* perceiving his Church to be come to some maturity, and that so many Proselytes were brought by him through a wilderness of unbelief and false doctrins, as he conceived, into an heavenly land of *Canaan*, viz. of his Third Estate, he takes upon him like another *Moses* or Christ, to send his messengers abroad; or rather like another *Hacket*. For as *Hacket* sent *Coppinger* and *Arthington* to preach for him

him, ordaining one of them a Prophet of Mercy, and the other of Judgement; So Mr. *Trask* elects from among those of his Third Estate, four men; three of which are now dead, the fourth hath renounced these things. On these four he in a Pontifical manner layeth hands, sends them to preach; and they take upon them to cure diseases by anointing with oyl (and Mr. *Trask* to give the Holy Ghost by imposition of his hands.) And of these four, *Hamlet Jackson* above mentioned was one; who, before this sending out, travelling the Country on a Saturday, which he then thought to be the right Sabbath, but did not observe it, as himself said, saw a shining light about him, which struck him into an amazement; like that which *Artbington*, in his book of Repentance, reports to have appeared, when *Hacket*, *Coppinger* and He were at prayer. (See for this the printed Narration.) And thereupon he concluded, that the light of the Law was more fully discovered to him, than to any since the Apostles. And it was thought, that the two witnesses *Rev.* 11. which he interpreted to be the Law and the Prophets, yea in a manner the whole letter of the Scriptures lying dead, from the Apostles daies to our times, were now revived and stood upon their feet. And moreover it was questioned, whether Mr. *Trask* were not that *Elijah* that was for to come. For, said they, the Scriptures speak of two *Elijahs*. Also Mr. *Hebden*, another of those which Mr. *Trask* by laying on of hands had authorized to preach, thought himself to be *Antipas*, that faithful Martyr spoken of in the *Revelation*: And as for *Jackson*, he thought he had such faith, that if there were occation, he should speak strange languages. Once he believed the New-prison doors in *Maiden* Lane would have given passage to his liberty; but assaying to try, he found his faith to fail. These things being true (as most certainly they be) how dangerous a matter is it to rest upon our own self-opinions,

opinions, and upon our own private and particular understanding, in such things as these! But to return to *Jackson*, who as he pretended, saw that flaming light.——At the same time he resolved for ever after to keep the seaventh day for Sabbath. And, as the manner of Sectaries is, after they had made choice of their several Novelties, or private opinions to maintain; So he, after this resolution taken, as he had done before concerning meats, so now concerning the Sabbath, he fell close to study the Scriptures, how and which way he might elude those places of the New Testament which make against it, I mean against the observation of the Jewish Sabbath: And having done so, presents his opinion and reasons, as before, to Mr. *Trask*, and makes shift to pervert him wholy in that point; and he perverts his followers, who were already too much prepared by the Tenet which Mr. *Trask* himself had long since taught them, *viz.* That the Lords-day-Sabbath was to be kept with the same strictness and rigour, as the Jewish Sabbath was, that is to say, from kindling of fires, from dressing of meat, &c. But *Jackson* rests not here, but proceeds a step further, where indeed Mr. *Trask* leaves him. For he proceeding upon the consequences of his former principles, and taking into consideration, That all that which *Moses* wrote, touching the ordering of worldly affairs, did bind Christians as well as Jewes; and especially that of the Sabbath, written by Gods own finger in Tables of stone: yet this being in plain words thwarted by St *Paul* in divers places, especially in his Epistle to the *Colossians*, *Well*, said *Jackson*, *I will rather question Pauls writings, than the fourth Commandment*; and so concluded. Howbeit he staid not long at questioning; for going in a short time after to *Amsterdam*, he there determined the point absolutely against St. *Paul*, turned directly Jew, denying perfidiously and wickedly the Lord that bought him; yea became afterwards,

terwards, as hath been confeſſed by divers other Engliſh Separatiſts, the moſt horrid, fearful, ſcoffing blaſphemer of Chriſt and Chriſtian Religion, that was to be found or heard of in thoſe places. He turned many from Chriſt, ſome of which I knew, namely his wife, (who with himſelf is dead.) He perverted likewiſe one *William Hillyard*; ſomewhat ſhook one *Thomas Whitaker*; overturned *Chriſtopher Sands*; who together with this *Jackſon* is ſuſpected to have written the twelve objections againſt our Lord Jeſus Chriſt, to one Mr. *Hebden* a priſoner in the Newpriſon, that lay there for holding Saturday-Sabbath: which *Hebden* was a Country-Gentleman, and perverted by Mr. *Trask*. *Sands* alſo overthrew the Faith of *Mary Cheſter*, and attempted many others in this City, even all thoſe, to whom, through former familiarity and confidence, he durſt impart his horrid thoughts. Among theſe there was one Mr. *Wright* a Miniſter, and his wife. To her he gave one writing for her ſelf againſt our bleſſed Saviour, and left another with her for her husband, with four reaſons, backed with certain Scripture-places out of the old Teſtament. And having ſomewhat unſetled Miſtriſs *Wright*, he brought her acquainted with *Mary Cheſter* his former Proſelyte, and by whoſe help the horrid work which he had begun, might be perfected in his abſence. And, as Miſtriſs *Wright* ſaid, this *Mary* was as reſolute againſt Chriſt, as *Sands* himſelf; which alſo appeared by ſeveral ſpeeches of hers after her apprehenſion; not neceſſary to be mentioned here: although I cannot forbear to give a taſte of ſome of her anſwers to ſome places of the Old Teſtament, alleged for our Saviour Chriſt. For whereas it is ſaid, *Gen. 3. 14. The ſeed of the woman ſhould bruiſe the Serpents head*, ſhe will not beleeve that the Devil ought to be underſtood in that place, under the name of Serpent, but only that earthly creature, which is commonly called a ſerpent. Where it is ſaid *A Virgin*

ſhall

*shall conceive, Esa.*7.14. She saith it is meant only of the Propheteſs, and of the ſon which ſhe is ſaid to conceive, *chap.*8.3. and was given as a preſent ſign to *Ahaz*. Although the Evangeliſt St. *Matthew* apply-eth it expreſly unto the Conception and Birth of the Meſſias, and many of the ancient Rabbins themſelves acknowledge as much. Where it is ſaid, *Zach.* 12.10. *They ſhall look on him whom they have pierced*, The meaning is, ſaith ſhe, the Parents *ſhall thruſt through the children, which teach lies in the name of the Lord*; applying hereunto that which followeth after *chap.*13.16. That the children ſhould ſay, *Theſe are the wounds which I have received in the houſe of my friends*. Moreover ſhe ſaid, That Chriſt never required that prayer ſhould be made to him; and that the example of St. *Stephen* praying for his perſecutors while they ſtoned him, and commending his ſoul at the laſt into the hands of our Saviour; although the Scripture ſaith that he was a man *full of the Holy Ghoſt*, and was at that inſtant ſo repleniſhed and comforted therewith, that he had a ſight of *the Glory of God, and of Jeſus ſtanding at Gods right hand* in heaven, yet ſhe ſaid, it was only an effect of his being in a preſent ſtraight and diſtreſs; and therefore not to be imitated. This laſt concerning prayer to be made unto Chriſt, ſhe uttered about a year after her releaſement from priſon. For we are to know, ſhe had been ſent to priſon by order of the High-Commiſſion. But after ſome time of reſtraint, ſhe petitioned the Court for releaſement; and they referred her to D. *Gouge*, who took no ſmall pains with her, to reduce her, and ſettle her aright in thoſe myſteries of faith, wherein ſhe had been perverted by *Sands*. And ſhe appeared to Dr. *Gouge* to be really converted from her former errours: ſo he procured her full liberty; yea and ſhe her ſelf after her ſuppoſed converſion, before her delivery out of priſon, wrote this following Letter to Mr. *Sands*, who had

seduced her: which therefore is here laid down *verbatim.*

The Letter of *Mary Chester* to Mr *Christopher Sands*, who had seduced her to blaspheme and deny Christ.

Mr. *Sands*,

MY respects remembred unto you; although with grief: but yet my grief is not because I am a prisoner; but that you and I have trampled upon the blood of that innocent Lamb slain from the foundation of the world. I have great cause to remember my great trouble I had before the denying of this my Saviour Jesus Christ; having many things that did trouble my mind; insomuch as I was never at any quiet day nor night; and at last I was affrighted, and grievously tormented every night after I was in my bed, with a strange noise, as if it had been the fluttering of some great foul; insomuch that I durst not go to my bed. And now the hand of God being upon me, in bringing me to this prison, I have called to mind the strangeness of my condition at that time; and the Lords dealing with me in that thing, hath caused some objections. For the first, Whether it be the mercy of God to have reclaimed me? The second, or Satans policy to have been mine enemy from the beginning. But howsoever I now find the mercy of God in opening my eyes; as that now, I bless God, I desire nothing more, nor so much, as the assurance of acceptation with God through his Son Christ Jesus. For I am verily perswaded, that he is the Son of God, and God: and so I hope you do, or will do in Gods time. I have had much trouble concerning your worldly estate, in regard of your poor wife and children; but now that grief

grief is expelled and overcome: And I beseech the Lord to give us both grace *to seek the Kingdom of God, and the righteousness thereof; and all things shall be added unto us.* And now I desire to live till I can say with Saint *Paul, That neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God that is in Christ Jesus our Lord.* And now I beseech you, not to think hardly, nor take it unkindly from our accusers, for I know they did it for Gods glory: and I am sure they did it for my good. And I bless my God for it; and I hope so will you in the end. And thus I take my leave of you, entreating you, not to hide nor conceal any thing from those before whom you are to come, considering they are in Gods stead in that place. The Lord give us both wisdome and grace to submit our selves to his holy will and pleasure in all things: And thus I rest your friend, desiring your good as much as my own.

Mary Chester.

Notwithstanding wich Letter, this *Mary Chester*, twelve months after she was set at liberty, relapsed into her former errours, and became quite contrary-minded to what she here writ. By which may be seen the fulfilling of those Scriptures which speak of an *almost impossibility* of Apostates their being *renewed again by repentance*, because they *trample under foot the blood of the Son of God, and crucifie him afresh, and do despite unto the Spirit of Grace*, as is *Heb.* 6. And also because of *the veil* which is *upon mens understandings in reading of the Law of Moses.* Which *veil*, although, as the Apostle St. *Paul* teacheth us, 2 *Cor.* 3. it *be done away in Christ*, that is, unto all true beleevers, yet unto unbeleevers and Iewes it remains still upon them, and to Apostates, is as it were drawn again

over their hearts; so as *the latter end of such men is worse than their beginning.* For *their understandings are* utterly *darkned*, by Iewish misconstruction of Scripture concerning Christ; as I also plainly perceived by discourse with this said *Mary Chester*, whose evasions of several Texts of Holy Scripture alleged to her for this purpose, that is, to prove that Iesus Christ was the true Messias, were indeed so grosly Iudaical and absurd, as I think it not either necessary or fitting here to publish them. This that I have written is for their sakes, who as yet walk in the same waies with her, and that they might take heed of the same end. *Sands* her seducer being convented before Bishop *White*, and charged that he was turned Iew, and did labour to seduce others into the same way, he confidently denyed the charge; knowing within himself, that at that time he was neither Iew nor Christian, but only an observer of *Noahs* seven Precepts, mentioned *Gen. 9.* before, out of Mr. *Ainsworth*; and such a one as the Iewes call a National or Gentile Saint.

But to return to our principal subject. Mr. *Trask* towards his end fell to Antinomian opinions: He died at one of his friends houses, whose wife was that way somewhat opinionated, and was by his followers laid in a grave, contrary to the manner that other men be: But before he was covered, the Mr. of the house where he died, caused him to be taken up, and laid in the ordinary way. His wife Mistris *Trask* lay fifteen or sixteen years a prisoner for her opinions about the Saturday Sabbath; in all which time she would receive no relief from any body, notwithstanding she wanted much; alleging, that it was written, *its a more blessed thing to give than to receive*: Neither would she borrow, because it was likewise written, *Thou shalt lend to many Nations, and shalt not borrow*: So she deemed it a dishonour to her head Christ, either to beg or borrow. Her dyet for the most

She ever in discoursing said *thou* or *thee* as the Quakers use.

most part during her imprisonment, that is, till a little before her death, was bread and water, roots and herbs; no flesh nor wine, nor brewed drink. All her means was an annuity of forty shillings a year; what she lacked more to live upon, she had of such prisoners as did imploy her sometimes to do business for them: But this was only within the prison, for out of the prison she would not go: So she there sickned and died. She charged the Keeper of the prison not to bury her in Church, nor Church-yard, but in the fields only; which accordingly was so done. And in her person we see expressed to the life, not only the strange and inflexible obstinacy of a perverted spirit, but also the miserable and unhapy condition of all Hereticks, worse than that of other common transgressors; whereby they not only separate themselves from the Church, as she did so far as not to be of any Church, nor Christian Communion at all; but do pass sentence of Excommunication against themselves, and condemn themselves, according to that of the Apostle, *Titus* 3. 10. *A man that is an Heretick is subverted and sinneth, being condemned of himself.* So there was an end of her Sect, in less than half a generation. 'Tis true, it begins of late to be revived again; but yet faindy: The progress it makes is not observed to be much: So that of all those *Gangrenes of spirit*, with which the times are troubled, as yet it spreads least; and therefore 'tis hoped, a short Caveat (such as this is) may suffice against it.

A Speech delivered in the *Star-Chamber* against the two Judaical opinions of Mr. *Trask*. By the R. Honorable Lord, and R. Father in God, *Lancelot* late Bishop of winchester, deceased.

IT is a good work to make a *Iew* a *Christian*: but to make *Christian men Iewes*, hath ever been holden a foul act, and severely to be punished.

When a great *Apostle*, did but by his example only, by *shifting company a little*, seem but to induce the *Gentiles* to *Iudaize*; we know who it was, that thought it his duty, *to withstand him to his face, and to ask him Quamobo?* how, or why, he made the *Gentiles Iudaize*?

Gal. 2. 12.

Ver. 11. 14.

The reason he gives, is strong: *That, which I have destroyed, if I build it anew*; that which is buried, If I rake it up again, *prævaricatorem me constituo*, it is plain *prævarication*, that, for a Christian so to do. The word is παραβάτην, which was *Iulian*'s Sur-name, and doth indeed signifie plain *Apostasie*.

Now if he were so zealous, for offering it but to a few *Gentiles* lately converted, what ought we to be, when it is sought upon *Christians*, of so long descent after so many generations?

If to do this, while the *Synagogue* was scarce laid in her grave: what to do it, after she is putrified and consumed quite; to rake her up now again, after so many hundred years?

If for doing it but indirectly, by nothing but his example: what, to him, that professes it, makes a Doctrin of it? Consider these points well.

This party here, stands charged with this fault; that of *Christian men*, the *people of God*, *His Majesties Subjects*, he seeks to make little better than *Iewes*.

This he doth, in two points, and when it takes him

him in the head, he may do it in two, and two, and two more; (we see, a third is newly discovered, not heard of till this day;) and so become a perfect *Marane*: Seeing there is no more reason for that one, than for that other, for these than for the rest.

1. One is, *Christians are bound to abstain from those meats which the Iewes were forbidden in Leviticus.*

2. The other, that *They are bound to observe the Iewish Sabbath.* Of either of these briefly: Of the Iewish meats first.

First, if we be *Christians*, we cannot but give ear to *Christ* our *Saviour*: who in the 7 of *Mark* calls all the people together, *and when they were come about him all, He bids them, Hearken unto me every one of you,* and *mark it well*: what? *That there is nothing that goeth into the mouth, that defileth the man.* And this is our ground: *Sermo Christi omnes cibos mundans* (saith *Gregory Thaumaturgus* more than 1300. years since.) Mar. 7. 14

The *Apostle* giveth the reason of this speech of our *Saviours*. *For, I know* (saith he) *and I am fully perswaded in Christ, that of it self there is nothing unclean.* And if not, then it cannot make unclean: That which is *clean*, cannot defile any. Rom. 14. 14.

And indeed, should we grant ought were in it self unclean (as *Tertullian* well saith) *rediret contumelia in Creatorem*, the blame must light upon God that made it such. Such a *god, creator immundi*, the *Manichees* had; we have none such: The true God is not so; His creatures *clean, all.* l. de cibis Iudaicis.

For which cause, when after the Floud, God licensed the eating of creatures that had life, He doth it in these terms. *Every thing that liveth, shall be meat for you*; *Every thing*. And he adds (to explain it) *Even as the green herb have I given you them: Every thing now*, as before every green herb. Suppose, every *wholsome herb* there: so here, every *wholsome meat*. For, *herbs* there are as well as *meats*, noysome and venomous. Gen 9 3.

Thus ſtood it then, at the firſt: This, the *Law of Nations*. This, all the *Religion* of meats, under *Melchiſedecks Prieſthood*.

But after this, under *Aarons* (when a *partition-wall* was ſet up) ſome were forbidden.

1 True; but I ask firſt, To whom? Not to the poſterity of *Iaphet*, or *Cham*; nor to the poſterity of *Sem*, but of one ſon of five. To no other Nation of the earth, but to the people of the *Iewes*, that were *circumciſed*.

Begin there then: be *circumciſed*, or this belongs not to you. To that people it was given: to others, not.

And it is the common *Tenet* of all Divines, Fathers, and Schoolmen, that the *Levitical* Law ſtanding, all the reſt did eat: and none did ſin in ſo eating, no other people did ſin in eating thoſe meats, but the *Iewes* only. It concerned not others (the book of *Leviticus*) touched them not; they were not to take notice of it: They kept on ſtill the Law of the *IX of Geneſis*.

2 To the *Iewes* then. But, was it to laſt for ever (this) with them to have no end? Aſk the *Iewes*; And I will have none but the *Iewes* themſelves anſwer this queſtion.

דרוש תלים Vcr 8. They have an authentical Expoſition or Commentary on the *Pſalms*, (They call it *Midraſh Tillim*) compiled out of, and approved by all their *Rabbins*. In the 146. *Pſalm*, upon that verſe, *Dominus ſolvit compeditos*, the Lord looſeth the *bound*; They aſk: How is *Iſrael bound*? How will God *looſe* them, or when? Their anſwer is: *Bound* they be (the *Iewes*) from divers kinds of meats, of beaſts, fowl and fiſh. And when or how ſhall they be *looſed*? By the *Meſſias* (ſay they) when he comes. For, he ſhall looſe them from this bond, and reſtore them to the free uſe of all. So, at His comming, they hope to be free. And if we beleeve, He is come, we are to hold our ſelves free:

(even

(even holding that, they hold.) And he, that thinks Christ is come, and yet holds himself bound to them; in so holding, is not only a *Iew*, but worse than any *Iew*: worse to Christ, than they to their *Messias*.

Thirdly, I say, seeing they were not *prohibita quia mala*; (for, *evil* they were not) this was no *Moral Law*. Being *mala, quia prohibita*, it must needs be a *ceremonial*, to indure but a time, as the * name gives. That is, to indure no longer than the prohibition did. And that, no longer, than the *Law of ordinances* whereof it is a part.

3 * ἀπὸ τῆς μονῆς εἰς καιρὸν i. à duratione ad tempus.

Now of that Law, Christ was the end. * *The handwriting of ordinances*, that, *sustulit de medio* (saith the *Apostle*.) *He took that way, cancelled it, nailed it to his cross*. Sure, if he took any thing away; that, he took away; or else, we be *Iewes* still, not in this point only, but in all other, as well as this. But *we are dead to it* and *it to us*, as *Saint Paul* there saith.

χειρόγραφον ἐν δόγμασι. Col. 2. 14, 15. Col. 2. 20.

Will ye see this plainly? will ye hear it from heaven? *Saint Peter* (as it should seem) *at the comming down of the great Vessel like a sheet with all manner of beasts, unclean as well as clean, in it*: stood perswaded, the *Levitical Law* of abstaining had held still: But, *the voice from Heaven* enformed him otherwise. Bade him, *Rise, kill, eat*: *Not fearing* (saith *Austin*) *any Iewish observances*. And, when he alleged *the difference of clean and unclean*, which *he had ever kept*; he was answered, that difference was gone; *God had cleansed all in the sheet*. Now, *what God had cleansed, he nor any from thenceforth, to hold common or unclean*: *and this was done thrice*. That word from heaven, was *litis decisorium*, made an end of this matter.

Acts 10. 11, 12. Ver. 13. Ver. 14. Ver. 15. Ver. 16.

Ensuing this voice, we see, that (in the 15 *Chapter* of the *Acts*. in the first *Council* held by the *Apostles* themselves) *S. Peter* calls it, to *tempt God*, and *to overload men*, to require it now. *Saint Iames* calls it, *to disquiet* and *trouble them with more than needs*. They all call it (in their Epistle *Synodical*) ἀνασκευάζειν (that is)

Acts 15. 10.

Ver. 19. *a ravelling out of that, had been well knit before,* to enVer. 24. joyn any such thing.

Ver. 28, 29. *To the Holy Ghost and to them, it seemed good,* to restrain no kind of creatures, *So it were not offered to Idols nor strangled.* And if so, then any, (though clean:) if not so, then none; no kind at all. (And yet, this was but for the time neither, nor but for honour of the funerals.)

1 Cor. 10. 25. Upon this, we have Saint *Paul* full for it. *Whatsoever is sold in the shambles, that eat ye.* And, to whom this? To the *Corinthians.* And at *Corinth,* all sorts of meat were sold (it is well known;) The *Iewes* were not *Clerks of the Market* there.

1 Tim. 4. 4 Again, to *Timothy* for *Ephesus. Every Creature of God is good, and nothing ἀπόβλητον, to be cast away, to be refused, being received with thanksgiving. Every creature.*

Tit. 1. 15. Again to *Titus,* for *Candie. To the clean, all are clean.* What would we more? *All, every,* and *Whatsoever,* who can devise terms more general?

On the other side, he is direct; he would have none to make *a matter of Religion,* of meats and drinks.

Rom. 14. 17 *The Kingdome of God, is neither meat nor drink. Meat makes us not accepted to God, no meat.*

1 Cor. 8. 8 *If we eat this meat, we are not the lesse in his favour: If we eat not that, we are not the more.*

l. de cibis. *Tertullian* saith well: *Qui per escas colit Deum, prope est, ut ventrem pro Deo habeat:* If we make Religion of meats, we are not far from making our *belly* our *god.*

But what if any should (for all this) think thus? (as sure some there were, even then, that seemed so to think:) Doth the *Apostle* give any way? Doth he

Col. 2. 20, 21. not upbraid them, *that being with Christ, dead to these Ordinances, they should fall to dogmatizing thus, Taste not, Touch not: Taste not,* such a thing; *Touch not,* such a dead thing, it will make you unclean. For, these

must

must follow one another: they be in the same place, of the same Chapter, so interlaced, there is no severing them. By holding the Chapter of *Iewish* meats, we must fall further into these phrensies, and go from *Fast not*, to *Touch* not. And if we touch a *dead Hare*, *Mouse*, or *Mole*, or an *Oyster-shell*, *then are we unclean, and must wash our cloths*, and *so remain unclean till the Sun-set*. If a trap chance to kill a *mouse*, it is unclean; it must be broken all to pieces. Levit. 11. Ver. 26, 31. Ver. 33.

And as we may not eat *Swan* or *Heron*, &c. or any *Shell-fish*; so we must eat *Grashoppers*, and *Beetles*, and *Dorrs* in stead of them. Ver. 18, 19. Ver. 22.

These must go together: these, and twenty fooleries more. There is no end of *error*.

But for us in these latter times, the *Apostle* saith plainly, *There shall come some such, as shall teach to abstain from meats as unlawful, which God hath created to be received with thanksgiving, by them that beleeve and know the truth*: and then adds for his reason; *for every creature is good*, and *none to be refused*. 1 Tim. 4. 3

But those that thus shall teach, he brandeth with 5 evil marks. 1. That they shall be *Apostates*, or *depart from the faith*. 2. That, *led by spirits of errour*. 3. That (the *Devils Doctors* they be) preach *the doctrin of devils*. 4. That, *lying hypocrites* they be, *teach lies in hypocrisie*. 5. That, (what part soever else they have not) they *have their consciences seared with an hot iron*. Such as were the *Marcionites* and *Manichees* of old; and such as now this party here, to make up the number. ἀποστῆναι. 1 Tim. 4. 1 Ver. 2.

And thus the *Scripture* leaves this matter.

Now, if you desire to know, what the *Churches Tenet* hath been, concerning this point.

In the midst of the *persecution*, there is a book in *Tertullian*, the title of it is, *De cibis Iudaicis* (which I beleeve, this man never saw:) It is directly to this point. And it is not long, for it was but an *Epistle*,

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It will ſerve to ſatisfie any man that will but read it, that this man ſpeaks, he knowes not what; that the whole *Primitive Church* was wrong, if he be in the right.

For the after times of the *Church*, I will trouble you but with one example, one authority, and one cenſure againſt him. The example is famous in the Eccleſiaſtical Story, *Socrat. l. 1. c.* 11. Of *Spiridon*, a worthy Biſhop (as was any in the firſt great *Council* of *Nice*) a man indued with the Spirit of *Prophecie*, and with the gift of working miracles. There came to him a ſtranger, weary and faint; and it was *Lent*. He at the preſent provided of no other meat, but of ſome *Pork* in a powdring tub; that, he cauſed to be boyled, and ſet on the table; fell to, himſelf (firſt) and willed him to do the like. And when he ſtrained a little, and ſaid, He was a *Chriſtian*: *So much the rather* (ſaith the Biſhop) *becauſe you are ſo, are you not to refuſe: for* (ſaith he, and gave it for his reaſon) *To the clean all things are clean.* So with him, Pork was *inter munda.* Tit. 1. 15.

2. The authority ſhall be *Saint Auguſtines* againſt *Fauſtus* the *Manichee* (tainted with this very phrenſie) *l.* 32. *c.* 12. a full teſtimony for the *Churches* practice then:) *Quis jam hoc chriſtianus obſervat, ut Leporem non edat?* what Chriſten man is there now, that obſerves this, that he will not eat of an Hare? And he goes further (which ſhewes plainly the reſtraint of the XV. of the *Acts*, was but for a time) yea, though the Hare be *manu à cervice percuſſus, & nullo cruento vulnere occiſus*, killed with a *blow on the neck*, and no *blood* of it let out. But if any ſhould be ſo ſimple, *à cunctis irridetur* (ſaith he further) all Chriſtians elſe would ſcorn him; and adds for his reaſon, *Ita omnium animos in hac re, tenuis ſententia veritatis.* [*Nihil quod per os intrat co-inquinat hominem*] *nullam cibi naturam, quam ſocietas admiſit humana condemnans.* So hath the ſentence of the *Truth* (that is *Chriſt*) poſſeſ-

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fed all mens minds for this matter: (what sentence is that?) *Nothing that goeth in at the mouth defileth the man*: which sentence condemneth no kind of meat, that the Society of mankind hath admitted of.

The censure is of the Council of *Gangre* (within two or three years, as ancient as the first Council of *Nice*; *Hosius* was present at both) holden against *Eustathius*, of this mind (as it seemeth:) It is the II. *Canon*: And in the great Authentique book of the *Church*, read in the IV. General Council of *Chalcedon*, the 61.) *If any man shall condemn any Christian for eating any flesh* (except, as the *Apostles* had before except) *as having no hope to please God for his so eating*, what then? *Anathema sit*, Be he *accursed*, that shall so condemn any. 3

And so, with that censure, I leave this first opinion.

The other, that *Christian men are bound to the Iewes Sabbath*. I had thought, he had held both to that, and to the *Sunday* too: and if that be his opinion, then he is a flat *Ebionite* (one of the first heresies that ever was condemned) that made a piece of *Linsey-Wolsey* of *Christian Religion*, as appeareth by *Euseb.* l. 3. c. 27.

But, if to no other, but that of the *Saturday*: then is he *vere baptizatus iudæus*, a very christened Jew, a *Maran*, the worst sort of *Iewes* that is.

The *Apostle* (*inter alia*) reckoning up divers others, concludes with the *Sabbath*; and immediately upon it adds, *Which all are but shadowes of things to come* (*Sabbath* and all;) *But the body is Christ*. The *body* had, the *shadow* to vanish: that *which was to come*, when it is come, to what end any figure of it? it ceaseth too. That, to hold the *shadow of the Sabbath* is to continue; is to hold, *Christ the body* is not yet come. Col. 2. 16, 17.

It hath ever been the *Churches* Doctrin, that *Christ* made an end of all *Sabbaths*, by his *Sabbath* in the grave. That *Sabbath* was the last of them. And, that the *Lord's Day* presently came in place of it: *Dominicus Dies*,

Dies, Christi resurrectione declaratus est Christianis, & ex illo cœpit habere festivitatem suam (saith *Austin*:)
Epist. 119 c. 13. The Lords *Day* was, by the resurrection of *Christ*, declared to be the *Christians Day*; and from that very time (of *Christs resurrection*) it began to be celebrated, as *the Christian mans festival*.

For the *Sabbath* had reference to the old *Creation*:
2 Cor. 5. 7 But in *Christ we are a new creature*; a new creation by him, and so to have a new *Sabbath*: and *veteres transierunt*, No reference to the old, we.

Heb. 1 2. *By whom He made the worlds* (saith the *Apostle*, of *Christ*:) So, two worlds there were. The first that ended at *Christs passion* (saith *Athanasius*;) and therefore then, the Sun, without any Eclipse, went out of it self. The second, which began with *Christs resurrection*: and that day, *initium novæ creaturæ*, the beginning (and so, the *Feast*) of them that are *in Christ*, a *new creature*.

It is deduced plainly.

The *Gospels* keep one word all four: tell us, *Christ* rose μιᾷ σαββάτων, *Una sabbatorum*: that is (after the *Hebrew* phrase) the first day of the week.

1 The *Apostles*, they kept their meetings on that day: and *Saint Luke* keeps the very same word exactly, μιᾷ σαββάτων, (to exclude all error.) On that day were
Acts 10. 7. συνηγμένοι (that is) held their *Synaxes*, their solemn *Assemblies*: to preach, to pray, to break bread, or celebrate the *Lords* Supper
1 Cor. 11. 20. Κυριακὸν δεῖπνον ἢ ἡμέραν κυριακήν, the Lords Supper, on the *Lords* Day: for,
Apoc. 1. 10 these two only (1 the *Day*, and 2 the *Supper*) have the Epithet of κυριακὸν, *Dominicum*, in the Scriptures; to shew, *Dominicum* is alike to be taken in both.

This, for the *practice* then.

If you will have it in *precept*: The *Apostle* gives it (and in the same word still) that against μιᾶ σαββάτων, the day of their Assembly, *Every one should lay*
1 Cor. 16. 2. *apart, what God should move him to offer to the collection for the Saints, and then offer it*: which was so ever

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in use. That, the day of oblations. So have you it, in practice and in precept, both. Even till *Socrates* his time; who keeps the same word still, *l.* 5. *c.* 22.

This day, this μία σαββάτων, came to have the name of *Dies Dominicus* in the *Apostles* times, and is so expressly called then by *Saint Iohn* in the *Revelation* 1. *v.* 10.

And that name, from that day to this, it hath holden still; which continuance of it, from the *Apostles* Age, may be deduced down, from *Father* to *Father*, even to the first Council of *Nice*: and lower (I trust) we need not follow it. No doubt is made of it since then, by any that hath read any thing.

I should hold you too long, to cite them in particular. I avow it on my credit, there is not any Ecclesiastical Writer, in whom it is not to be found.

(*a*) *Ignatius* (whom I would not name, but that I find his words in (*b*) *Nazianzen*:) (*c*) *Iustin Martyr*, (*d*) *Dionysius* Bishop of *Corinth*, in *Eusebius lib.* 4. (*e*) *Irenæus*, (*f*) *Clemens Alexandrinus*, (*g*) *Tertullian*, (*b*) *Origen*, (*i*) *Cyprian*, every one.

(*a*) *ad Magnesianos.* (*b*) *Hom. epitaph. in patrem.* (*c*) *Apol.* 2 (*d*) *Euseb. l.* 4. *c.* 23. (*e*) *Iustin.* 1. 115. (*f*) *Strom.* 7. (*g*) *de idol. & coro. mil.* (*b*) *con. Celsum.* 8. (*i*) *Epist.* 33.

And that we may put it past all question, *Iustin Martyr*, who lived in the very next Age to the *Apostles*; and *Tertullian*, who lived the next age to him, both say directly, The solemn Assemblies of the *Christians*, were that day ever, on *Sunday*, τῇ τοῦ Ἡλίου ἡμέρᾳ, saith *Iustin*: *Die solis*, saith *Tertullian*, and leaves the Jewes to their *Saturn*: (either, in their *Apology* for the Christians, offered by them to the *Emperour*.) *Iustin* made two, in his *second*. *Tertullian* but one; the XVI. *Chapter* of his. That of the true Day, there can be no manner of doubt.

A thing so notorious, so well known even to the *heathen* themselves, as it was (in the *Acts* of the *Martyrs*) ever an usual question of theirs (even of course) in their examining, What? *Dominicum servasti?* Hold you the Sunday? and their answer known; they all aver it, *Christianus sum, intermittere non possum*; I am a Christian,

Christian, I cannot intermit it: Nor, the *LORD'S Day* in any wise. These are examples enough, I will adde but an Authority, and a Censure, and so end.

The Authority I will refer you to, is of the great *Athanasius*. Great, for his Learning, for his vertue, for his labour, and for his sufferings; but above all, Great for his *Creed*.

Tertullian had written, as a Book *de cibis Judaicis* (which we have:) So another, *de Sabbata Judaico*, which we have lost. But it is supplyed by *Athanasius* his Book *De Sabbato & circumcisione* (for so he puts them, and so they must go together, *Circumcision* and the *Sabbath*:) In which, he is so cleer and so full for the abolishing of the *Jewes day*, and the succeeding of the *Lord's day*, in place of it, as no man can wish more. And the treatise is no long one neither. 1.

Now, as in the other of meats, so in this will I end with the Censure. It is of the Council of *Laodicea* (more ancient than the first of *Nice*, and of so special account, as we find it cited by Saint *Basil*: Nay, as we find *four* of the *Canons* made in this Council, taken out of it, and transferred, and made *four* of the *Canons* of the Great Council of *Nice*. Such was the authority it was had in.) It is the XXIX. *Canon*, and of the authentical great book, acknowledged in that of *Chalcedon* the 133. This, it is: That *Christians may not Judaize; or grow Jews; that is, not make the Sabbath or Saturday, their day of rest: but that they are to work on that day* (this, comes home) *giving that honour of celebration to the LORD'S Day. And if any in this point, be found to Judaize, let them be* Anathema *DEO & CHRISTO, to GOD and CHRIST both.* 2.

So, to his two opinions, here are two *Anathema's*, by two ancient Councils, above all exception. And no other censure shall need.

My

My Friend,

YOu desiring me of late to set down in writing what you heard me report by word of mouth, concerning Mistris *Trask's* life, I have here at your request done it; making Relation of what for the most part I certainly knew of my self; and for the rest being otherwise well assured of the Truth of it. She was a woman endued with many particular vertues, well worthy the imitation of all good Christians, had not errour in other things, and specially a spirit of strange unparallel'd opiniativeness and obstinacy in her private conceipts, spoyled them. She lived at *Fetbridge*, and there taught children to Read. She would teach them only five dayes in the week: for upon Saturday she would not teach them, because she esteemed that the Sabbath day; and upon Sunday (which is the Christian Sabbath) I suppose she durst not; and unless Parents would cause their children to come precisely by seaven of the clock in the morning, and send them their breakfasts at nine, she would not teach them. Her price was four pence a week, and under that she would not teach; yet if any of their parents were poor, she would oftentimes send them somewhat of that price back again; as she would likewise do at times when she thought that for some Scholars she deserved not so much. This she professed to do out of conscience, as believing she must one day come to be judged for all things done in the flesh. Therefore she resolved to go *by the strait Rule*, rather against than for her private interest. There was hardly found any, that did equal her for speedy bringing of children to Read. She taught a Son of mine, who had only learned his Letters in another place, at the age of four years or thereabouts, in the space of nine months, so that he was fit for the Latin: into which he was then also entred. She had a maid-servant of her own opinion, who helped her

to teach; and their course was never to receive above their fixed number of children: So that by reason thereof, sometimes in two or three months space a child could hardly be then admitted into their School.

At last for her teaching only five dayes in the week, and resting upon Saturday, it being known upon what account she did it, she was carried to the new prison in *Maiden-lane*, a place then appointed for the restraint of several other persons of different opinions from the English Church. Her Husband was Prisoner with her at the same time in the same prison, yet she would not by any means be perswaded to bed with him, but left him to his Chamber, and gat for her self a place, where she was penn'd up betwixt a few boards. Here she lay, till the Parliament, called *November* the third 1640. dissolved that prison, after which she was carried to the Gatehouse, where she continued until her death.

All the time of her Imprisonment, notwithstanding whatsoever extremity, she would never either borrow, or receive Alms, saying it were *a dishonour to God, whom she served*, if she should do so: For God had promised to his people, *Thou shalt lend to many Nations, Deut.28.12. and shalt not borrow.* She would *eat her own bread*, she said, meaning what she earned by sweeping some Rooms of the Prison, and helping some certain Prisoners; which with an Annuity of forty shillings at the most was all her maintenance. She eat no Flesh, nor drank Wine, but Water only for many years together. She lay Prisoner about sixteen years, and was in the Gate-house, at the same time, that one Mr. *Paul Best* was brought thither for denying the Trinity. This man, notwithstanding her natural obstinacy and stiffness in opinion, wherein she was for the most part invincible to all others, yet he was able to prevail with her, and to perswade her from bad to worse; insomuch that she began to in-

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cline somewhat to his opinion, and to eat and drink as others did by his perswasion: but altering her course of dyet, she presently fell sick, and soon after dyed.

A little before her death, being my self to take a journey of an 100. miles into the Country, and to stay there some time, having had some acquaintance with her formerly, I went to see her, and finding her sick, and a poor woman keeping her, I wisht her to take a little money of me, for that she knew not to w extreamity her sickneſſe might bring her; with much perswading, both of her nurse and me, she was at last content that I should leave ten shillings, and that it should lye by her, but not without a proviso, that I should take it again, in case she did not need it; as it hapned she did not: for she dyed soon after, and her nurse, one of her own opinion, was no less carefull to return my money. For being come back to London, the poor woman rested not till she had found me out, and delivered back the ten shillings, and though she were a poor woman, and had a poor lame child, yet was I not able to fasten one half Crown upon her, so much as for her child. So little did they value earthly riches.

But to return to Mistris *Trask*. This I have more to say of her: As she lived, she dyed, out of communion with all Christian Churches whatsoever: living, she acknowledged no communion with any Church, either Catholique, National, or Independent: nor would she joyn with the Anabaptists. I often perswaded her to joyn her self, at least to some sort of Christians, those whose waies she most approved: but she would never hearken to any such counsel. All went amiss in some things or other, for which she would not joyn with them. That was her plea; neither did Master *Paul Best* ever gain more of her. She would allege the ill lives likewise all sorts of Christians, as a reason of her not communicating with

them. Lastly, she would pretend, *that she was not sure that Christ was in her*, and therefore durst not communicate with him in his Ordinances. These were commonly the best reasons she could give, when questioned by any concerning her absolute refusal of Communion with all Christians: wherein she persisted to her Death, and I may say, as much as lay in her power, even after her death; with the strangest obstinacy that can be imagined. For she not only charged, but Indented with the keeper of the Gatehouse, and engaged him by all the wayes she could think of, that he should not bury her in any Church (which she needed not much to have feared) nor in any Church-yard, but in the Fields. In this sad manner she seemed to passe the sentence of Excommunication upon her self, for want of the Churches just and necessary authority, which then was very low, and which she ever despised with the heighth of self-opinionativeness and pride: from which evill disposition of mind the Lord preserve all true Christians.

Thus ended this unhappy woman; of whose condition as it belongs not to any man to judge too peremptorily, so doubtless, if that maxim of all Christian Divines be true (*Out of the Church no Salvation*) of this woman, who renounced Communion with all christian Churches whatsoever, and at her death had so little of the Spirit of Charity towards any, or of remorse and relenting in her own Errours, that in justification of them, she would, as much as in her lay, pronounce *Anathema* and damnation to the whole Church of God, surely (I say) of such a woman there can be but little ground of good hope, yet I doubt not but some will be ready enough to justifie her, by reason of her good life, as they suppose it, or rather indeed strict living. But I shall only desire such to consider what Saint *Paul* saith, 1 *Cor.* 13. 1, 2, 3. Though I speak with the tongue of men and Angels, and have not

not charity.----Though I have the gift of Prophesie, and understand all Mysteries, and have not charity,----Though I bestow all my goods to feed the poor, and though I give my body (not to the fields or to the dung-hill, to be buried there in contempt and hatred of the fellowship of all other Christians, as this woman did, but) to be burned for the Faith of Christ, and have not charity, it profiteth nothing. To do all manner of good, and suffer all manner of evill, out of any other motive, than true charity, that is, true love both towards God and our brethren in Christ Jesus, availeth little to Salvation. Hereticks and false Teachers, if they were men of bad lives also, would draw few or no Disciples after them; but then they deceive, when, like the Devil, they transform themselves into angels of light, and make a great shew and profession of godliness before men. When *Jannes* and *Jambres* work like signs and miracles with *Moses*, 'tis no wonder, if the Egyptians hearts be hardned, to follow errour still and resist the Truth. This is an old stratagem of Satan; the Father of lyes hath used this Art from the beginning, to introduce Heresies, and differences of opinion among Christians, and to mis-lead them from the Ancient Truth, by the strict lives and feigned piety of the Preachers of Error. Thus *Montanus*, that old Heretique, deluded *Tertullian* the most learned and Orthodox of the Primitive Fathers. Thus *Pelagius* at first staggered even Saint *Austin* himself. The Novatians were men of marvellous strict lives; but nevertheless Hereticks; yea their heresie was indeed nothing else, but an Opinion of over-much strictness: for it was, that none that fell into any great scandalous sins, especially falling in time of persecution, might ever be admitted by Repentance, to the Churches Communion again, all their life long. Much more might be added touching this matter, out of the examples and Experience of all ages: never did any heresie or

ſchiſm yet prevail in and againſt the Church of God, but the Authors and chief Abettors thereof, were men that outwardly made great profeſſion and ſhew of godlineſs: howſoever their fruits ſufficiently ſhewed what they were at the Root. Who ſeeth not, that even the Quakers good lives, and conſcientiouſneſſe in other things, hath drawn multitudrs after them, to reject the Sacraments, and renounce all Chriſtian Communion and fellowſhip in the worſhip of God with all men, but themſelves? and this notwithſtanding their many and ſo palpable errors, that a man would think, none of common ſenſe ſhould be caught by them; particularly that fond and preſumptuous phanſie, which they have of *the light that is in them*, by vertue whereof they conceive every one is ſo infallibly taught and aſſured what the will of God is, and what is their du y to God, that they utterly reject, and deſpiſe, not only the Authority of the Church, and the judgment of all pious and learned men, that are not of their way, but even the very Scriptures themſelves, as an uſeleſs and unprofitable writing, and not the word of God? for ſay they, Chriſt the word is within them, and doth without any Scriptures, Sacraments, or antient fathers, without teachers, or any tutors from Chriſtian parents or others, Illuminate, teach and guide them in all things appertaining to the ſalvation of their ſouls; and can any man even but of common reaſon, think that this is ought elſe but *a ſtrange deluſion of Satan*? yet how eaſily is it ſwallowed, only becauſe the propoſers of it are found to be honeſt and conſcientious people in other things? But I have gone a little beyond my bounds. The good Lord deliver and preſerve his people from this and all other ſpiritual deluſions. Amen.

Another

Another Example.

THere was one *Richard Lane* a young man, an apprentice to a Taylor in *Holborn*, the same said that he was perfect from sin, and that he was changed into the Divine nature, that he was Christed with Christ and Godded with God, and consequently perfect God and perfect man; this man for his blasphemy was committed by a Lord Maior to the Counter, and from thence removed to the new Prison in *Maiden lane*, a Prison purposely ordained to keep men that differed in opinions from the English Church, and hee there to bee retained till the next high Commission Court sate, from which he was sentenced to *Bride-well*, and there to beat hemp, where he lay three yeares, and there he would boldly by Scriptures interpreted by himself, dispute and maintain his blasphemies, saying, that as Christ was, even so was he in this present World, 1 *John.* 4. 17. that all his sins past, present, and to come, were taken and done away by the death of Christ upon the Crosse, and that by one oblation he was for ever perfected, *Heb.* 10. 14. and so to the pure all things were pure, *Titus* 1. 15. and thence it was that God saw no sin in him; for he seeth no sin in *Jacob*, nor transgression in *Israel*, *Num.* 23. 21. in short, he said that he was perfect as God was perfect. This horrid blasphemy he perfectly persisted in, and would not pray for the pardon of any sin, yea he said it was no lesse than sin in him so to do, and that of faith he could not do it, because he had assurance that his sin was forgiven; neither durst he fast nor use any mortification of his flesh, for so he should derogate or do wrong to Christs death, which by Christ was sufficiently performed for him, and therefore for him to stagger in his belief of these things, and so to add to Christs sufferings, his imperfect mortificarions, or beggerly righteousnes, was in him a very great sin; and though

there might bee to men of the world some appearance of sin in his actions, he passed not for mans judgment, for the spiritual man judgeth all things and is judged of no man, *1 Cor. 2.* 15. Notwithstanding this filthy blasphemous opinion, this fellow seemed to be of a good life, till at last one *Joan Wilkinson*, otherwise called perfect *Joan*, comming often to visit him, he got her with Child, and she growing somewhat bigge, and he at last obtaining liberty to go now and then out of Prison, he married her in *Southwark*, but these things being known, she was apprehended, and both of them carried to Doctors Commons, and there examined upon the same, where they joyntly made affidavit, that each did not know the other carnally before marriage, but after conviction they gave privately their reasons of the lawfulness of this oath to them, for that they were spiritual and not carnal, and therefore they could not know each other carnally. By this may be perceived, how hardy a poor soul is recovered out of heresie, the Devill having once fastned his talons therein, carrieth away captive the soul at his pleasure, even to the chambers of death, never doth she return til her steps take hold of hell, *Pro. 5. 5.* but these two were again brought to a Commission court to know whether they would justifie their false oath, and there *Richard* being called, the Bishop asked him whether it was lawfull for him to know her carnally before marriage, and to take a false oath to the contrary? *Richard* answered with a loud voyce, to the pure all things were pure; then the Bishop asked the keeper, *George Morton*, what that fellow was set to doe, to work my Lord said the Keeper, the Bishop replied, take him and set him to work again; then *Joan* was called and asked why she lay with him before marriage, and took a false oath to the contrary? her answer was, that she could not resist the power of God; at which some of the Bishops shook their heads,

but

but she having the late born child in her armes crying, the Bishop of *Canterbury* turned her away, but bad the Keeper take *Richard* back to Prison, where he lay till three years were expired, and having liberty sometimes to go abroad, he dyed in *Southwark*; these two stood very much upon that opinion of an absolute reprobation, that God had decreed a certain number to be damned, and the other a far less number to be saved, and that Christ dyed not for the greater number no more than he did dye for the Devills, but for the lesser number, for which he only dyed, he upon the cross cancelled all their sins, both past, present, and to come, and according to this decree his power brought both the Elect and Reprobate to their severall ends; and this was it which *John* harped upon when she answered the Bishop that she could not resist the power of God.

This Relation is true, and perfectly known by him that writ it, who had it from their own mouths in conferences, he was also with them at the high Commission Court; by all which we may perceive what dangerous consequences erronious Principles in doctrine will produce.

And indeed hardly is there an Age wherein Hell casteth not up one or other, that blasphemeth not in one kind or other, which in Histories are Recorded, and for the most part Pride appeareth perfectly to bee the cause, the which being once founded or rooted in the heart, then the Devil builds thereupon his fabrick, as *Hacket*, who is taken notice of in Chronicles and in many books, he lived at *Oundell* in *Northamptonshire*, he could neither Write nor Read, notwithstanding he had such an ability in extemporary Praying, (noted by *Arthinton* in his book of Repentance and in that called a conspiracy for Reformation,) that it was thought to be the Instrumental means of both deluding himself and others. When *Arthinton* somewhat staggered of his perfevering adherence

rence with him, do but hear him pray, said *Coppinger* his fellow proselyte, the which *Arthinton* having done, he never staggered again. One Mr. *Wharton* in *Bow-lane*, a noted sectary, dyed aged about fourteen years since neer a hundred years, only when he dyed, he told me that he had been with *Hacket* in prayer, in which gift he excelled, the like abilities I have heard in many, notwithstanding they held most erroneous and blasphemous opinions, I say again many that I could name; but I forbear. We may see more, yea very much more of this in a book Printed and sold at the little North-door of Saint *Pauls* Church. It was taken out of Sir. *Thomas Cottons* liberary, where it lay, in Doctor *Dees* own hand writing, and is published by Doctor *Causabon*, the conferences which *Dee* had with evil spirits, and the prayers which they made for him, he writ down, for words and phrases very pithy and good, not inferior to any sectaries but what did the Devil therein, but, as the Scripture saith, transforme himself into the habit of an Angel of light to deceive? And as he, so do his ministers also: 2 *Cor.* 11. 14, 15. and it is a thing to be noted, that *Hackets* abilities in Prayer perswaded himself that it was from Gods spirit, but was manifestly from the Devil appeareth by his beginning and ending; at his beginning in *Oundell* he having got proselytes they left the minister on Sabbath days at *Oundell*, and he and they went a mile to a town called *Stoke*, which minister they liked better than their own, notwithstanding they stand without the walls, and would not come within, untill the Church-prayers were ended, from whence observe, that he was one of the first that began that proud custome; and as his beginning was evil, so his ending was worse, and let his followers in that thing be their own Judges, I will write down his last Prayer that he made at his death, verbatim, as it is Recorded in that booke, called a Conspiracy for Reformation, Printed 1592. *pag.* 72.

O God of Heaven, Mighty *Jehovah*, *Alpha* and *Omega*, Lord of lords, King of kings, and God everlasting, that knoweth me to be that true *Jehovah*, whom thou hast sent, Send some miracle out of a cloud to convert these Infidels, and deliver me from these mine Enemies, If not, I will fire the Heavens and tear thee from thy Throne with my hands.

Behold and stand amazed, you that adoring your own gifts slight the Church-prayers; and as he was bold in this, so in his ordinary prayers, God damn him, God confound him body and Soul if such or such a thing were not so, if he did not seek the honour of Jesus, from whence it hath been observed, that this *Hackes* was the first that brought that cursed manner of Execrations into the World, and was not this a good reformer crying out against Priests and Jesuits, the only cloak of his Rebellion, as manifestly appeareth by the foresaid book, and also *Arthintons* Repentance at large, he also pretended himself first to be a *John Baptist*, for which he was whipped at *York* and *Lincoln*, but in processe of time he was Christs substitute on earth, then hee was partaker of Christs humane nature and glorified body, also that he was King of *Europe*, and the Queen and all Princes must be Authorised to govern the Church without Bishops in the Disciplinariam way by him, and being drawn upon a sledge from *Newgate* to *Cheapside* he boldly would cast up his eyes saying, see how the Heavens open wide, and thus boldly he dyed without the least sign or shew of Repentance, as both *Arthington*, and this foresaid book affirmes, and well it were that book were re-printed, that the people might see how these times have parrallel'd and paliateth with *Hackets* reformation, for the book speaks of very many other things beside these, as how his delusions had seised upon his proselytes, that they at last in *Cheap-side* publisshed him to be Christ come now with his fan to judge the earth, they also

fell

fell down and worshipped him in presence of the Queens councel, the like did seaven Proselytes to one *Roberts*, they fell down before *Justice Hubberts* face, and worshipped *Roberts*, for which he sent them all with *Josias Garbrane*, his Prophet, to nevv *Bridewell*, the vvomen did the same to *James Naylor*, the vvhich vvorship he accepting from them vvithout reproof, hee vvas vvhipped and pillored, and his tongue boared throngh, and burned in the forehead; all vvhich he most constantly, and patiently indured to the admiration of many, and so did that *Italian* Atheist, mentioned in the *French* History, in the year of our Lord, 1618. vvho is there related to be a learned Philosopher, and in teaching his Philosophie he infused into his puples *Atheistical* Principles, vvhich caused divers to stagger in their faith, the vvhich being knovvn, he vvas called before a Parliament, and there condemned to doe Penance in his shirt, vvith a torch in his hand, also to be dravvn upon a Hurdell, his tongue to be cut out, and his body burnt alive, all vvhich he suffered vvith as much constancy, petience, and resolution, saith that History, as ever man did, he came out of the Prison vvith a cheerfull countenance, and spake in the *Italian* tongue, goe, goe, let us dye cheerfully like a Philosopher, being vvilled to ask God forgiveness, he said in the presence of many, there is neither God nor Devill, and therefore I vvill say nothing; by all vvhich vve may evidently perceive, as the Scripture saith, that God almighty permitteth such things to happen, for the falling of some vvhose forer going sins had provoked him, and also for correction, tryal, and purifying of others, a thing most perspiculously evident this day in our eyes, and therefore let no man marvel at things, When they see Traytors and Murderers dye audaciously, boldly, saying, what they did they did it in the fear of God, and if *Heretiks* and *Atheists* do the same, think upon that saying, 2 *Thes.* 2. 11, 12. for this cause, for what

cause

cause? because of fore-going sinns, God shall send them strong delusions that they all might be damned. Would to God this would move men fearing their works, alwaies even to tremble, for God is a consuming fire, and hypocrisie may so long provoke, that at last he swear in his wrath they shall never be saved, to this purpose excellent is that saying of the Rabies noted by *Ainsworth* upon *Exod.* 4. 21. A man may sin so great sins, or so many sins, that Judgment may be given out from the Judg of truth, that such a man shall never repent: but that he shall dye in his sins: but why doth he bid *Pharoah* let my people go and repent thou, seeing before he had determined he should not repent? in this case Saint *Paul* saith, What art thou O man that reasoneth with God? if he will make of such a one an Instrument to afflict others, as *Judas* did our Lord, and so let the Devil infuse strong delusions into him to that end, stand thou amazed and fear, for our God is a consuming fire. And here the Anabaptists might be admonished, to stand, pause, and consider how having renounced their baptism, a Character received in the name of the blessed Trinity, to what issue through Gods Judgments, this already hath and is like to bring them to, the divisions that are among themselves are almost numberless and endless, and beside the Quakers are issued out of them, whose principles have now shovelled off from themselves the very substance of Christian Religion, pretending that by a light onely that is in every particular man, he may, (without any Scriptures, Churches, fathers, Ministers, teachers or tutors, from Christian parents or others) by that light onely be saved, for which they erroneously alledge, *John.* 1. 9. words which Saint *John* utter'd to prove that Christ was God, against *Cerinthius* and *Ebion* hereticks that oppose the Deity of our Lord, upon which occasion as the learned affirm, he writ that Gospel. *Eusebius* saith *Matthew* and *Luke* having amply laid

down

down the humanity of our Lord, *John* begins with his Divinity, *Euseb lib.* 3. *cap.* 21. the Union of both Nature is miraculoutly made known to the World by the new and old Testaments of Christ and his Apostles and succeeding Ministry, which the Quakers with the solemn worship of God, Sacraments and Sabbaths, as necessary to salvation reject, and stick to that light which is in every man, which is no other but the Law of Nature only, by which the Quaker centers in flat and perfect gentilism. God Almighty reduce them, and give both *Anabaptists* and themselves hearts to consider these things, for God in just Judgment sometimes gives men over to be deluded, that they may be damned.

Of the Jesuites.

This sort or Order is of a later Edition than the *Anabaptists*, and therefore not to be omitted.

In describing of them I purpose to set down:

1. *Their Original.*
2. *Their Government.*
3. *Their Errors, in which they do not agree with other Papists.*
4. *That they are of all Sects most pernicious and dangerous.*

1. FOr their Original, the first foundation was one *Loyola*, a Spanish Souldier; who was maimed by the *French*, at the siege of *Pampelona*, his right leg being broken by a shot, and his left legge, with a stone cast from the wall.

This order boasteth much of heavenly visions, and Divine Revelations (not unlike the *Coetanil* the *Anabaptists*)

baptists) as that the Blessed Virgin *Mary* appeared to *Ignatius*, with her Son Jesus in her Armes; perswading him to erect this order, to which she promised to be propitious. They will tell you that *Ignatius* was rapped up into Heaven, and that Almighty God shewed him the model or frame by which he created the World, with many such like fancies. Moreover, whereas other orders bear the name of their founders; as the *Dominicans* of *Dominick*, the *Franciscans* of *Francis*: they bear the name of *Jesus*, whereas (saith my Author) they came from the Devil, the Father of lyes, they being the last Engine and device of Satan to supplant the truth. This order was confirmed *Anno* 1540. by *Paul* the third Bishop of *Rome*. *Gregory* the 13. Bishop of *Rome*, gave to the *Jesuites* a place in *Rome* called the *Island*, in which they demolished many houses, turned many widdows out of their dwellings, and built themselves a most magnificent and sumptuous College. It is reported, that it cost in building 25 Tun of Gold, in which the Pope placed 500. Jesuites of several Nations.

2. For their government, the Jesuites have a chief whom they call their General, who attendeth upon the Pope in *Rome*, their late General was *Claudius Aquaviva*, his office is to govern the whole Order, and to make new orders: and their Generals commands the Jesuits receive as Divine Oracles. They believe and obey their General as Christ himself.

Next their General they have four assistants, who, as their General attendeth the Pope, so do they attend their General. The office of these four is to promote the Popes authority into the four quarters of the World. The Jesuits their Emissaries abroad, signifie unto them in writing how Princes stand affected to the Church of *Rome*.

Moreover, their office is with the General to send Governours, Visitors, Rectors, and Preachers to the whole

whole order, and to send forth the inferior Jesuites in all places of the World, who take upon them all manner of fashions: to do mischief among Souldiers, they are arrayed like Souldiers: in Princes Cours like Noble men, attending forein Embassadors: in Cities like Merchants; yea sometimes they beg of Protestant Ministers, as men banisht for Religion: And all this to dive into the secrets of State, and to disclose the counsels of Princes.

3. For their Errors, *Chemnitius* setteth down 16. some few of which I purpose to relate, and especially those in which they differ from other Papists.

1. They presumptuously arrogate to themselves the Name of Jesus, which is a name above all Names.

2. They place their General in equal authority with Christ, saying, *The voyce of our General is the voyce of Christ.*

3. The Jesuites generally maintain the Popes temporal power, as well as spiritual, that he may depose Kings and dispose of their Kingdomes, which the *French* Papists do not allow of, *viz.* Their decree set forth, *Anno* 1611. and among us, *Hart, Bartly, Priston*, and others disclaim this power given by the Jesuites to the Pope.

4. They deny the lawfulnesse of the Oath of Allegiance, which the secular Priests do all generally allow and take: see *Blackwell, Howard, Windrington*, and the Author of the *Safe-guard from Shipwrack*.

5. The Jesuites all teach it to be not only lawfull, but also meritorious to lay hands upon the *Lords Anoynted*, and to murther Heretick Kings after the Pope hath declared them to be such: see *Mariana*, and *Cotton*: but the secular Priests disclaim and abhor this Doctrine.

6. The Jesuites hold that the Pope is only *Jure divino*, a Bishop, and that all other Bishops hold from him:

him : but the Cardinal of *Lorain*, and the *French* Bishops, with many other, hold Bishops to be *Jure divino*: see the History of the council of *Trent*.

7. The Jesuites with the *Franciscans* believe the immaculate conception of the Virgin *Mary*, which the *Dominicans* and other Papists do deny.

8. The Jesuites with the *Pelagians* and *Arminians*, hold that God worketh in our conversion only *Moraliter*, by way of swasion ; but *Jacobites* and other *Papists*, especially the *Spaniards* (as we may see in *Alvares* and others) maintain with all Orthodox Divines, that God worketh Physically, *& per modum physici agentis*, by powerfull inclining the faculty of the will.

For confutation of these Errors, so many books are written against them in English, and some of them are confuted before, so that I may save my labour.

These are the most pernicious and dangerous sort of all others. These are not ignorant Sots like the *Anabaptists* and others, but educated and brought up in all manner of human Learning, and so more able to do mischief.

These take upon them to justifie all the Errors and Abhominations of Antichrist ; yea, their Idolatries and Sodomitical uncleanness they will defend and maintain.

And have they not for this cause, (a thing most abominable to be spoken of) corrupted the writings of the antient Fathers, and new printing of them, make them speake as they would have them, and also written many books in their names to beare witnesse with them of their Novelties ? A volume will not contain their combustions that they have raised in Kingdomes and States. Their plotting of treasons, and especially the Powder-treason, a divellish design, not to be believed in ages to come. Their murthering of Princes, and all these, under pretence of holiness. O God that art in Heaven

dissipate their counsels. O Christ, the Redeemer of thy Church by the grace of thy holy Spirit, deliver *England* from these wicked *Assassians*, and remove them far from our dwellings.

One thing will I adde to shew what impostors they are. I will set down, how by a pretended delusion of theirs, a few of them had almost perverted a whole Kingdome of Christians, in which there is a Patriark and 18. Bishops. In the year of our Lord 1614. *Tenurazes* being King of the *Georgians*, the *Persian* Army entred his Country, spoyled divers Towns, carried away many Prisoners, among others, *Ceteba* the Kings Mother out of the City *Cremon*. The old Queen refusing to become a *Mahometan*, and speaking ill of *Mahomet*, was put to death, and her body cast out into the fields, left unburied to be eaten of wild beasts. There being at that time certain Jesuites in *Persia*, they sought for her body, but found it not. (for *Moacla*, a late servant of hers, who was a slave to a *Persian*, got leave of her Master to bring home the body and imbalme it) the Jesuites found a dead mans head, and embalming it, travelled towards *Georgia* with it: and drawing neer, they sent a messenger to the King, to let him understand that certain *Roman* Christians were come out of *Persia*, who brought with them the head of the holy Martyr *Ceteba* his Mother, which had delivered them out of many dangers. The Prince hearing this, went a daies journey with a great Troop of his Nobility and Clergy, and brought the holy relique to *Chachete*, and with great honour and celebrity placed it in the Church of the holy Martyr, St. *George* of *Aberdal*, and used them with all respect, and sent them great gifts, which they refused, saying, that they had vowed poverty: Infinite miracles were wrought daily, great offerings they had, the sick resorted to them. Those that were past Cure, they told them that their sins were great, and they needed a long time of penance which

which they prescribed them, and after to return, before which time they usually dyed : others of whom they had hope of recovery, they used means, being Physicians, and attributed their health to the holy relique, and to the Bishop of *Rome*, whom loving *Jesus* had left his Vicar here upon earth : by this meanes they inticed many to the Romish Religion of the Nobility, and had great hopes of the King himself ; but in the midst of all this came Letters from *Moacla* his Mothers maid, that the King might ransome his Mothers body which she had with the other prisoners. The King agreeing with the *Persian* King, had home his Mothers body, and many captives, which manifestly knew it to be his Mothers body with her head on. At the same time came also certain muleters out of *Persia*, who affirmed that they were in the Jesuites company, when they cut off the head of a Malefactor, as they supposed, and embalmed it ; whereupon the King commanded them to prison, who were delivered at the intreaty of some of the Nobility. This History was written in Greek by *Gregorius Hieromonachus*, the Patriarchal Exarch from *Trapazunt*, Anno 1626. By this means the Jesuites had almost perverted the whole Country of *Georgia*. From this Sect the Lord deliver us.

Sir *Thomas Overburies* Character of a *Jesuite*.

A Jesuite (saith he) is a larger spoon for a Traytor to feed with the Devill than any other order. Unclasp him, and he is a gray vvolfe vvith a golden star in his fore-head. So superstitious, he followveth the Pope that he forsaketh Christ, in not giving *Cæsar* his due. His vovvs seem heavenly, but vvith medling vvith state businesse he seemeth to mix heaven and earth together. His best Elements are confession and penance ; by the first he findeth out mens inclinations, and by the latter reaps vvealth to his Seminary. He

sprang from *Ignatius Loyola*, a *Spanish* Souldier, and though he had long since found out the invention of the Canon, hee thought he had not done mischief enough; he is a false key to open Princes cabinets, and pry into their councels; and where the Popes Excommunication Thunders, he holds the de-crowning of Kings to be no more sin, than our Puritans doe the suppressing of Bishops. The Order, 'tis full of irregularity and disobedience, and ambitious above all measure; for of late dayes in *Portugal*, and the *Indies*, he rejected the name of Jesuite, and would be called Apostles Disciple. In *Rome* and other countries, that give him freedome, he weares a mask upon his heart: In *England* he shuffles in, and puts it upon his face. No place in our climate hideth him so secretly as a Ladies Chamber. The modesty of the Pursevant hath only forborn the Bed, and so mist him.

There is no disease in Christendome that may so properly be called the Kings Evill. To conclude, will you know him beyond the sea? in his Seminary he is a Fox: but in the Inquisition a Lyon Rampant.

Of

PELAGIUS

Accurst Pelagius with what false pretence
Durst thou excuse Mans foule Concupiscence:
Or cry down Sin Originall, or that
The Loue of GOD *did Man predestinate.*

Of the Pelagians.

WRiting of the Hereticks and Sectaries of these times, I think it not amiss, to write somewhat of the *Pelagians*, their ancient errors reviving among us. *Pelagius* was a Welchman, and he is usually stiled *Pelagius* the *Briton*, to distinguish him from *Pelagius* the *Samosatensian* Bishop, a man learned and Orthodox; *Luther* saith, he was called *Pelagius* of *Pelagus* the Sea; his errors like the sea over-flowing in a

manner the whole world. His name in Welch was *Morgan*, which ſignifies the ſea. He lived in the time of the Emperor *Theodoſius* the younger, about the year of our Lord, 416. His errors were condemned in the Synod of *Carthage*, *An.* 425. In which there aſſembled 217. Biſhops; and among others St. *Auguſtine*: And alſo in the *Meletitan* Council held in *Africa*. His errors are ſet down by *Auguſtine*, *Hierom*, *Ambroſe*, *Iſidore*, *Proſper*, *Fulgentius*. *Pontanus* ſetteth them down to be twelve.

Pontanus Catal hæreti.

1. *He taught that* Adam *had died, although he had not ſinned, by the Law of nature, and ſo ſin not to be the cauſe of death.*

2. Adams *ſin to be noxious to himſelf only, and not to his poſterity; and there to be no original ſin.*

3. *Luſt and concupiſcence being natural, not to be evil, but rather good; and ſin not to be propagated by generation.*

4. *The former being granted, children to have no original ſin from their Parents.*

5. *The children of the faithful, though not baptized, to be ſaved, and to enjoy everlaſting life, but not in heaven.*

6. *Men to have now free will, even after ſin, which is ſufficient and fit to do well without Gods grace.*

7. *Gods grace to be obtained by the merit of our works.*

8. *The word grace in holy Scripture not to be meant the gracious remiſſion of ſin, and the donation of the holy Ghoſt, but the promulgation of doctrin.*

9. *Faith to be the knowledge of the Law, and hiſtory as they call it, not a ſpecial work and our perſeverance in faith.*

10. *The Law of God to be ſatisfied by external obedience, neither it to be impoſſible for a man to keep.*

11. *The prayers of the Church for ſinners, that they may be converted; and for the faithful to perſevere, to be made in vain: becauſe it is in the power of our own free will. And we need not ask that of God that we have power to do our ſelves.*

12. *They*

12. *They do mock and scoff at the doctrine of Predestination, exploding it out of the Church.*

These Errors need no confutation, being so opposite to the holy Scripture.

Soul-Sleeper.

THat the soul dieth with the body is an old and despicable Heresie, raised in *Arabia* about the time of *Origen*, and extinguished by his dispute immediately after the birth thereof: such as were infected with this opinion, were termed by Saint *Augustine, Arabici*, by reason of the Province in which this Error first arose. This Heresie is risen up again amongst us, and an obscure Author laboureth to maintain in a Treatise late published amongst us, intituled *Mans Mortality*, in which he bringeth an argument out of *Gen.* 3. 19. where *Adam* is told, that for his disobedience he must turn unto dust from whence he was made, and not only his body, but also his soul, which came not out of the dust.

In the description of mans Creation by *Moses*, you may manifestly see the immortality of the soul.

When God created the Beasts, &c. he said, *Let the earth bring forth every living thing.* But when he made man, *Let us make man in our own image.* And again. *The Lord God made man of the dust of the earth*: that is, his body: and for his soul, *he breathed in his face the breath of life.* God created the Angels spirits without bodies: The creatures bodies without souls: he took a body and soul, and made man in his own image; in respect of his body he hath affinity with beasts; in respect of his soul with heavenly spirits. Gen. 1. 24 Gen. 1. 26 Gen. 2. 7.

The beasts came out of the earth, and to the earth they return, so mans body.

But his soul came from heaven, and returneth to God that gave it.

Beſides ſome fooliſh Arguments alleged in the Treatiſe before named, he citeth the words of *Solomon*, Eccle. 3. 10. *For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dyeth, ſo dyeth the other, yea they have all one breath: ſo that a man hath no preheminence above a beaſt for all is vanity. All go to one place, all are of the duſt, and all turn to duſt again. Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth.*

Which words were no determination of *Solomons*, but an hiſtory of what came in his thoughts, and what troubled him, and ſtirred him up to a ſolicitous enquiry, concerning the ſouls condition, but the ſtate of the ſoul he determineth, Chap. 12. ſaying, *Duſt returneth unto the earth from whence it came, and the ſpirit to God that gave it.* To this reſolution of *Solomon*, I may add our Lords anſwer to the Saduces, *Mat.* 22. 32. I am the God of *Abraham*, the God of *Iſaac*, and the God of *Iacob*. God is not a God of the dead but of the living. This error of theirs is contrary to the holy Scriptures, 2 *Cor.* 5. 6. 3. *Pſal.* 31. 5. *Luke* 31. 46. *Acts* 7. 59. *Apoc.* 6. 40, 24. To conclude with *Sap.* 3. though not received into the Canon, yet it is confeſſed to be very ancient, and therefore may claim precedency of authority before any heathen Philoſopher. *The ſouls of the righteous are in the hands of God, and there ſhall no torment touch them. In the ſight of the unwiſe they ſeem to die, and their departure is taken for miſery, and their going from us to utter deſtruction, but they are in peace.*

Antiſcripturians.

AMong others, one wicked Sect denyeth the Scriptures both to the old and new Teſtament, and account them as things of nought: Whereas by Gods command,

command, they that despised *Moses* Law, by the mouth of two or three witnesses, were to be put to death; these wicked ungodly creatures despise both the Law and the Gospel, and in the presence of a cloud of witnesses: Yea, as I am credibly informed, in publick congregations they vent these their damnable opinions. Almighty God deliver our poor Church from them.

Of the Seekers or Expecters.

MAny have wrangled so long about the Church, that at last they have quite lost it, and go under the name of *Expecters* and *Seekers*, and do deny that there is any true Church, or any true Minister, or any Ordinances: some of them affirm the Church to be in the Wilderness, and they are seeking for it there: others say that it is in the smoak of the Temple, and that they are a groping for it there: where I leave them praying to God to open their eyes and give them repentance, that they may consider from whence they are fallen, and return again to the bosome of that Church, from which they have, to the great dishonour of God, and the scandalizing of the Gospel, made so fearful a defection.

Divorcers.

THose I term Divorcers, that would be quit of their wives for slight occasions, and to maintain this opinion, one hath published a Tractate of Divorce, in which the bonds of Mariage are let loose to inordinate Lust, putting away wives for many other causes besides that which our Saviour only approveth, namely in case of Adultery, who grounded his errour upon the words of God, *Gen.*2.18. *I will make him a help*

help meet for him. And therefore if she be not an helper, nor meet for him, he may put her away, saith this Author. Which opinion is flat contrary to the words of our Saviour, *Mat.*5.21. *It hath been said also, Whosoever shall put away his Wife, let him give her a testimonial of Divorcement: But I say to you, Whosoever shall put away his Wife, except it be for fornication, causeth her to commit Adultery; and Whosoever shall marry her that is divorced, committeth Adultery.* Again, he confirmeth the same, *Mat.*19.9. *I say therefore unto you, that Whosoever shall put away his Wife, except it be for Whoredome, and marry another, committeth Adultery; and Whosoever marrieth her that is divorced, committeth Adultery.* Vid. *Mar.* 10.11. *Luke* 16.18. 1 *Cor.* 7. 11.

Of the Papists.

A Question may be asked, why I rank the Papists among the late Heretick? To which I answer, that there is a great difference between the ancient Papists and the modern, since their *Trent* Conventicle, and therefore I rank them with the former Sectaries; their doctrins being many of them new. In describing of their Errors, I purpose to shew their differences from the Protestants, which are set down at large in Mr. *Perkins* Reformed Catholick.

1 *Concerning Free will.*

1. *Concerning Free-will*; the dissent is in the cause of the freedom of mans will in spiritual things, and especially in the first conversion of a sinner. The Papists say, that mans will worketh with Gods grace in the first conversion of a sinner, by it self: we say, that mans will worketh with Gods grace in the first conversion, yet not of it self, but by grace, 1 *Cor.* 2. 14.

2. *Original sin.*

2. *Concerning Original sin*; the difference between them and us standeth not in the abolishment of it, but in the manner and measure of the abolishment of it. They

They affirm Original sin to be so far taken away after Baptism, that it ceaseth to be sin properly, and is nothing else but a defect and want, making the heart ready to conceive sin: We teach, although it be taken away in the regenerate in sundry respects, yet it doth remain in them, not as a want or defect, but as sin, and that properly, as St. *Paul* affirmeth, *Rom* 7.17.

3. *Of the certainty of salvation*; we hold that a man may be certain of his salvation in this life. They hold the same. The difference is, they hold the certainty to be by hope, and we by faith, *Iohn* 1. 12. 3 *Certainty of salvation.*

The fourth point is of the Iustification of a sinner. 4. *Of Iustification.*

1. Concerning the matter of our Justification. They grant that in Justification sin is pardoned by the merits of Christ, and that none can be justified without remission of sin.

2. That the righteousnes whereby man is justified, commeth from Christ, and from him alone.

3. The most learned of them say, that the merit of Christs death is imputed to every sinner that doth beleeve for his sanctification before God.

We say that the satisfaction made by Christs death and obedience is imputed to us, and becommeth our righteousnes. They say it is our satisfaction, and not our righteousnes.

The second difference is about the manner of our Justification; we both agree that a sinner is justified by faith: the difference is, the Papists understand a general faith, whereby a man beleeveth the Articles of Religion to be true. We hold the faith which justifieth to be a particular Faith, whereby we apply to our selves the promises of righteousnes, and life everlasting by Christ.

2. The Papists say, that a man is justified by faith, yet not by faith alone, but also by other vertues, as hope, love, &c.

3. They say, that we are justified by works, as causes; we say we are justified by works, as by signs and

and fruits of our Justification before God.

Fifthly, touching merit we agree, that merits are so far necessary, that no man can be saved without them.

2. That Christ is the root and fountain of all merit.

The Papists place merits within a man, making two sorts of them, *viz.* The merit of Persons, which is to be found in Infants dying after Baptism; and the merit of Works, which they teach to be meritorious two wayes: First, by Covenant, because God hath made a promise to reward them. Secondly, because Christ hath merited that our works should merit; we renounce all merit, and rest only upon the merits of Christ.

The sixth point, of satisfaction.

6. Satisfaction. 1. We hold a civil satisfaction, and a recompence for injuries.

2. We hold also a Canonical, whereby having given offence to the Church, or any part thereof, a man doth make an open testimony of repentance.

3. We hold that Christ hath made satisfaction for our sins, and the punishment of them, both eternal and temporal. They hold, that Christ by his death hath made satisfaction for all the sins of men, and for the eternal punishment of them all, yet so as they themselves must satisfie for the temporal punishment of them, either on earth, or in Purgatory, which we deny.

The seventh point of Traditions.

7. Tradition. The Papists teach, that besides the written Word, there be certain unwritten Traditions, which must be believed as profitable and necessary to salvation. We hold the Scriptures to be most perfect, containing in them all things necessary to salvation.

The eighth point concerning Vows.

8. Of Vows We say lawful Vows may be props and staves of Gods worship, but not the worship it self. They hold

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vows of things not commanded, to be part of the worship of God, as Continency, Poverty, Regular obedience, which are against Christian liberty.

The ninth point for Images. 9. Images.

We acknowledge the civil use of images, but we deny any religious use of them.

The tenth is the Real Presence 10 Real presence.

We deny not the presence it self; and although we hold a real presence of Christs body and blood in the Sacrament, yet we do not take it to be local, bodily, or substantial, but spiritual and mystical to the signs by Sacramental relation, and to the Communicants by faith alone.

The eleventh is the Sacrifice of the Lords Supper, which they call the Mass. 11. The Mass.

We acknowledge the Lords Supper, to be a Sacrifice.

1. Because it is a memorial of Christs sacrifice upon the Cross.

2. Because every Communicant doth offer up himself body and soul a living and an acceptable sacrifice unto God.

3. Because of the Alms given to the poor.

They make the Eucharist to be a real, external, or bodily sacrifice offered unto God.

The twelfth point of Fasting. 12. Of Fasting.

We maintain three sorts thereof, to wit, a Moral, Civil, and Religious.

The first being Moral, is a practice of Sobriety and Temperance to be used in the whole course of our life.

The second Civil, when upon some particular and politick considerations we abstain from flesh at certain seasons of the year, to preserve the breed of Cattel, and to maintain the calling of Fisher-men.

The third a Religious Fast, when the duties of Religion, as the exercise of prayer and humiliation be used in our Fasts.

We

We joyn with them in the allowance of the principal ends of Fasting. The first, that thereby the mind may become attentive in the service of God. The second, that the rebellion of the flesh may be subdued. The third is to profess our guiltiness, and to testifie our humiliation before God.

Thirdly, we yield to them that Fasting is an help and furtherance to the worship of God, yea, and a good work also, if it be used in a good manner.

Our dissent is in three things. First, they prescribe certain times of Fasting, as necessary to be kept. Secondly, they prescribe a difference of meats, as white meats, and fish, &c. only to be used on their fasting dayes, and that for conscience sake. Thirdly, we differ touching the ends of fasting; for they make abstinence it self in a person fitly prepared, to be a part of Gods worship. To conclude, we do not condemn fasting, but the abuse of it.

13. *The state of Perfection*

The thirteenth point of the state of perfection.

Our consent is, that all true beleevers have a state of perfection in this life; and this perfection hath two parts. First, in the imputation of Christs perfect obedience. The second part of a Christian mans obedience is sincerity or righteousness.

The difference is, they teach hat they cannot only keep all the Commandments of the Law, and thereby deserve their own salvation, but go beyond the Law, and do works of Supererogation.

14. *Worshipping of Saints.*

The fourteenth point is of the worshipping of Saints, and especially of Invocation.

Our consent; the true Saints of God, as the Prophets, Apostles, and Martyrs, are to be worshipped and honoured three wayes.

First, by keeping a memorial of them in a godly manner.

Secondly, in giving thanks to God for them, and the benefits that God vouchsafed by them.

Thirdly, they are to be honoured by an imitation of

of their Faith, Humility, Meekness, Repentance, and good vertues, in which they excelled. The difference stands in the manner of worshiping of Saints. The Papists make two degrees of Religious Worship; the highest they call *Latreia*, whereby God is worshipped, and that alone; *Douleia*, whereby the Saints and Angels are worshipped: We also distinguish Adoration or Worship, for it is either Religious or Civil; Religious worship we give to God alone, Civil worship we give to men. To come to the point, we deny that any Civil worship is to be given to the Saints, being absent from us; much less any religious worship at all, call they it what they will.

The fifteenth point of the intercession of Saints. 15. Intercession of Saints.

We hold that the Saints departed pray to God by giving thanks to him for their own redemption, and for the redemption of the whole Church.

Secondly that they pray generaly for the state of the whole Church.

They hold that the Saints in heaven do make intercession to God for particular men, according to their several wants, and receiving particular mens prayers, they present them unto God, which doctrine we flatly renounce.

The sixteenth point of implicite faith. 16. Implicite Faith.

We hold that there is a kind of implicite faith, as in the time of a mans first conversion, and in the time of some grievous temptations. A second kind of implicite faith is in regard of Apprehension, when as a man cannot say distinctly and certainly, I beleeve the pardon of my sins, but I do unfeignedly desire the pardon of them all, and do desire to repent. The difference is; The Pillars of the Roman Church lay down this ground, that Faith in its own nature is not a knowledge of things to be beleeved, but a reverent assent unto them, whether they be known or unknown; hereupon they build, that if a man know some necessary points of Religion, as the doctrine of the

the God-head, of the Trinity, of Christs Incarnation, and of our Redemption, &c. it is needless to know the rest, and it is sufficient to give his consent to the Church, and to beleeve as the Pastors believe. This implicite faith we reject; for faith containeth a knowledge of things to be believed, and nothing is believed that is not known.

17. *Purgatory.*

The seventeenth point of Purgatory.

They hold it to be a part of Hell, into which an entrance is made only after this life; which we deny, having no warrant for it in Gods word.

2. We differ from them touching the means of Purgatory. They say that men are purged by suffering the pains of Purgatory, whereby they satisfie for their venial sins, and for the temporal punishment of their mortal sins. We teach the contrary, holding that nothing can free us from the least punishment of the smallest sin, but the sufferings of Christ, and purge us from the least taint of corruption, saving the blood of Christ. For Prayer for the dead, which the Author joyneth to this point,

We hold Christian Charity is to extend it self to the dead, and it may shew it self in their honest burial, in preservation of their good names, and in relieving their posterity.

We pray further in general for the faithful departed, that God would hasten their joyful Resurrection, and the full accomplishment of their happiness, both for the body and the soul.

But to pray for particular men departed, and to pray for deliverance out of Purgatory, we dare not; we think it unlawful, because we have neither Promise nor Command so to do.

18. *Supremacy.*

The eighteenth point of Supremacy.

In causes Ecclesiastical, our consent: First for the founding of the Primitive Church, the Ministry of the Word was distinguished by degrees, not only of Order, but also of Power, as *Peter* was called to the highest

highest degree, *Eph.* 4.11. *Christ ascended up on high, and gave gifts unto men, as some to be Apostles, some Prophets, some Evangelists, some Pastors and Doctors.* Now howsoever one Apostle be not above another, yet one Apostle is above another, as an Apostle is above an Evangelist, and an Evangelist above Pastors and Teachers; and *Peter* being an Apostle, was above all Evangelists and Pastors, having the highest room in the Ministery of the New Testament.

Secondly, among the twelve Apostles, *Peter* had a threefold privilege. First, of Authority, *Cephas* with *James* and *John* were called *Pillars*, Gal. 2. 6, 9. Secondly, of Primacy, being first named; *The names of the twelve Apostles are these, the first is* Simon *called* Peter. Thirdly, of Principality, in regard of the measure of grace wherein he excelled, *Mat.* 16.16.

The difference is, the Papists give to *Peter* and to the Bishops of *Rome* his Successors, a supremacy under Christ, above all causes and persons; which we deny, affirming Kings and Princes to be supreme within their own Dominions.

The 19. of the efficacy of the Sacraments. 19.

Our consent. We teach Sacraments to be signes, to represent Christ with his benefits unto us. *Efficacie of the Sacraments.*

2. Instruments, whereby God offereth and giveth the said benefits unto us.

The difference: First, That Sacraments are Physicall Instruments, having force in them to give grace.

Secondly, that the very action of the Minister dispensing the Sacrament, as it is a work done, giveth grace, if the party be prepared. We hold the contrary.

The 20. point of saving faith. 20.

Our consent. 1. They teach the property of Faith to believe the whole Word of God, and especially the redemption of Mankind by Christ. *Saving Faith.*

2. They avouch, that they believe and look to be

saved by Christ, and by him alone, and by the meer mercy of God in Christ.

3. The most learned of them hold and confesse, that the obedience of Christ is imputed unto them for the satisfaction of the Law, and their reconciliation with God.

4. They avouch, that they put their whole trust and confidence in Christ, and in the meer mercy of God for their salvation.

5. They hold, that every man must apply the promise of life everlasting, by Christ, unto himself.

Though in coloured termes they seem to agree with us, yet indeed they abolish, and deny the substance thereof: namely, the particular, and certain application of Christ crucified, and his benefits, to our selves.

The 21. point of Repentance.

21. *Of Repentance.*

Our consent, 1. Conclusion; That repentance is the conversion of a sinner, and that it is passive or active; Passive is an action of God, whereby he converteth a man, being yet unconverted. Active, is an action of man, whereby a man being once turned of God, turnes himself.

2. Conclusion: That repentance standeth,

in { Confession of the mouth. / Contrition of the heart. / Satisfaction in deed.

3. Conclusion: That in repentance we are to bring forth outward fruits, worthy amendment of Life.

We dissent not from the Church of *Rome*, in the Doctrine of *Repentance*, but in their abusing of it.

1. They place the beginning of repentance, partly in themselves, and partly in the holy Ghost.

2. They take repentance or Penance, for that publick Discipline that was used against offenders in the open Congregation.

3. They make it a Sacrament.

4. They

4. They make it a meritorious cause of Remission of sinne, and everlasting life; and in these points (saith my Author) we dissent from the Church of *Rome*.

In the 22. place he setteth down some sins of the Romish Church, *viz.* Atheism, Idolatry, and Adultery, in permitting Stewes and Brothell-houses. I pray God keep us in these distracted times from Atheism, and Sacrilege, which ensueth thereupon. 22. *The sins of the Romish Church.*

In Mr. *Perkins Reformed Catholike*, you may see the confutation of the Popish errors before named, at large.

IAMES NAYLOR

Of all the Sects that Night, and Errors own
And with false Lights possesse the world, ther's none
More strongly blind, or who more madly place
The light of Nature for the light of Grace.

The Shaker *or* Quaker.

THe Quaker is an upstart branch of the Anabaptists, lately sprung up, but thickest set in the North parts; the body of this Heresie is composed and made up out of the dregs of the common people, whom pride, conceitednesse, and ignorance, ever most active causes in such productions here, thrust on

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to poyſon the Scriptures, called barely by them the Letter, of late made uſe of to advance every new deſigne, and Church, but in the main to ruine the faith and Catholike Church together, are every where idely enough brought in by theſe fanaticks, which we ſhall find in the run, ſlighted and ſcorned by them, made meerly a foot-ſtool upon which their ſpirit ſhall raiſe it ſelf into her Throne, allowing no Text, but ſuch as by impious wreſtings may ſeem to favour the new fangles, no manners or cuſtoms heretofore heard of and approved, honouring no man, eſteeming no men but themſelves, condemning all Lawes, Magiſtrates, antient Worſhip, Prayers, and Sacraments, and confining ſalvation within the circle of their own giddy unclean heads. This (as they would have it) is the holy age, the age of perfection, zeal, and liberty; which interpreted is confuſion and madneſſe, reſiſtance, not ſubjection, is now religious in the Canon, ye muſt needs be ſubject, is not Authentick, unleſſe with *Farnworth* we mean to the divine power, ye muſt reſiſt for conſcience ſake, tribute to whom tribute, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour, cannot become the ſpirituall freedome, nor the ſons of the new light; in this diſcourſe of their fantaſticall doctrines, nothing is taken up at adventure, no opinion of their misbelief publiſhed upon their report, whom they call their enemies, but derived from the great Prophets and Fathers of the Revelation, who own the Title of *Quakers*, which we will begin with, and that it may appear a name impoſed by themſelves, ſhow their owne authority. *James Naylor*, a principall *Quaker*, 8. or 9. years in the Parliaments ſervice, under the command of Major Gen. *Lambert*, in his glory of the North, ſtiles himſelf one whom the Lord hath called out of the dark world into the true light, whom *Iſhmaels* brood calls a *Quaker*, whoſe name in the fleſh is *James Naylor*. In his glory of the North,

he cites all the places of the Scripture which mention either trembling or ſhaking, never ſo impertinent and farre from the purpoſe, as *Pſal.* 99. *The Lord reigneth, let the Earth tremble,* 114. *Tremble thou earth at the preſence of the God of Jacob,* Heb. 12. *ſhake not the earth only but the heavens alſo,* Gen. *When Iſaac bleſſed his ſons he trembled, &c.* The holy men of God ſaith he, witneſſe *Quaking* and *Trembling*. *Bateman* a *Quaker*, and an Apologiſt for the ſect, repeats many of theſe places. *Thomas Aldam* a *Quaker*, in *Yorke* Caſtle writes--by the dark world called *Quaker*. *Farnworth* another of this ſanctified brother-hood, before his Gods covenanting with his people, has written from the ſpirit of the Lord, by one whom the people of the world ſcornfully call a *Quaker*, and before his Eaſter reckoning, (another rumbling piece of foppery) as blaſphemouſly rimes thus.

By one whom the people of the world calls a Quaker,
But is of the Divine nature made partaker.

Before his wilde diſcovery of truth and falſhood, he addes to theſe.

Whom the world knowes not that are in their old nature.

And he tels the Reader, he writes to a company of harmleſſe and innocent creatures, called *Quakers*, whom the world hates, before his warning pieces, he cites this, *And ſo terrible was the ſight that* Moſes *ſaid, I exceedingly fear and quake.* *Adams* one of this kennell writes, priſoner of the Lord at *Yorke* Caſtle, for witneſſing forth to the truth, by the World called a *Quaker*. The author of the antiquaries, a *Quaker*, ſpeaks plainly. They cannot avoid quaking and trembling poſtures, and *Gilpine* a *Kendale* proſelyte till he was mad for it ſaies, I began to tremble and quake ſo extreamly, that I could not ſtand upon my feet,

feet, and I howled and cryed as it was usuall with them.

For their high conceits of themselves, we will take their own words in the pamphlets put out by themselves, There were never any Ministers of the Gospell but the Apostles and themselves. One of them speaks thus, In the times of the Apostles began Deceivers, after they much more increased, till at last the truth was over-shadowed, (we must believe their spirit for it) and in all generations since, till these dayes, the truth hath lain under clods of earth, but now when it beginneth to shoot up it self, and spring, &c. Again, God hath born 1400. years, (a long time certainly) with the sinnes of the Priests, they are lovers of the crosse, they take up the crosse, the wiles are kept in the crosse. This is to make room for themselees, who are (so they) miraculously called, their call is of the Lord, an holy call, their habitation is with the Lord, their country is not of this World; the Lord hath sent us, (*viz. Naylor* and *Fox* chief Quakers) to this country, (*viz. Westmoreland*) to draw up people unto himself from the doctrines and worship of the World. [illegible] can do nothing against the truth, in these [illegible] Christ is made manifest, the Lord is setting up his own Kingdome, if ye will own the wholesome Law, ye will own us, all that owns pure Religion, owns us, who owns peace will own us, all that own the Sabbath, the Eternall rest, the Eternall day, owns us, who own God and Christ, own us, the nations are told, if ever you own the Prophets, Christ, and the Apostles, ye will own them, (*viz.* their letters) which are given forth by the same power and spirit, if ever ye will own the life of the Prophets and Apostles, ye will own us; here are Christ, and *Francis* of *Assise*, the seamlesse coat and the cowle make them not the same, no difference else. They speak from the mouth of the Lord, live in the power of truth, the

Battleman.

Farnworth.

Out of the Bookes of these seducers Printed by Calvert, are all these expressions taken.

Lord (ſo ſome of them) hath made known himſelf, and manifeſted his love unto us , in ſetting us for the deadneſſe and emptineſſe of the outward Miniſtry ; the Lord is the Teacher of his alone by his Spirit, pure truth , pure Doctrine by the Spirit of the Lord made known , and taught us. The miniſtration is powerfull , the Miniſters of Chriſt (themſelves are only intended) are all of one heart. *Farnworth* tels the Counſell of State he was moved from the Lord to write to them. *Aldam* in a letter to his Wife *Mary* tels her, he was moved by the Lord to declare againſt the heatheniſh nature of the Rulers. *Touch not mine Anointed*, (as *Farnworth* is) is meant of theſe holy ones. Their teacher is within , they need not any man to teach them, (*Tomlinſon*) Miniſters of the Goſpel are proper to the Saints only; that we may find the advantage of a change , and what we ſhall gain by the new , but immediate ſucceſſors of the Apoſtles , be it known from them, the time draweth nigh, wherein Righteouſneſſe ſhall run through our ſtreets , and knowledge ſhall fill the earth, (doubtleſſe it ſhall) juſtice and equity ſet up, the Lord is binding his law upon the ſpirits of his people , which will be ſuch batlements of purity, (mark ye the batlements) the beaſt hath but a ſhort time to reign. This was with the leaſt to talk of drawing nigh their followers. Chriſt alone is come (without aides) to teach his children himſelf, who is our King, Lawgiver,and Judge. This was overdone. Prieſts and people, (ſo goes the next inſpiration) ſit in Counſell as *Pilate* and *Herod* did,to deſtroy Chriſt, now he is appearing in ſpirit. The Lord will be glorified, and honoured , and have a pure people, and a pure Miniſtry of his Sonne, and a righteous Law, as *Tomlinſon* , the Lord is about to fan the Nations, and to gather his wheat into his Garner ; Zion haſtens to appear , as a former. The warfare is begun betwixt *Michael* and the Dragon (of the ſnakers) the Lord

Lord is now clearing up the innocency of his people, all prophecies are to be intended of them. (*Tomlinson*) O ye Priests, ye Merchants of *Babylon*, out of the North there ariseth a Nation against you, which shall make the Land desolate. *Babylon* the great is fallen, &c. *Behold the day is come, Jer.* 31. 33, 34. *that I will make a new Covenant with the house of Israel, &c. I will put my Laws in their hearts, and in their minds will I write them, and they shall not need to teach one another.* Now the Lord, (saies one of the interpreters) is fulfilling his promises made to the seed of *Israel.* Now there needs no Priest in *Israel.* They appropriate all expressions of the Scripture to themselves, they are the righteous ones, the day-starre arises in their hearts, the gates of Hell shall not prevail against them, they grow from grace to grace, the righteous suffer, &c. He that hath an ear to hear, &c. saies *Farnworth*, the World knows not us. *Naylor* writes in an Apostolicall stile, *James* a Prisoner of Jesus Christ, &c. Grace and peace be multiplyed from God the Father, and from our Lord Jesus Christ, &c. my fellow prisoner and dear companion in the Lord, salutes you all, with much more of such prophane imitation.

Their meetings.

THey gather together to exhort one another day and night, both which is according to the Saints practice, saies *Farnworth.* This sometimes they call Preaching; after witnesse of the Spiri s working by trembling, and waiting a while upon the Lords unlimited power, some forward *Quaker* falls on without a Text, or Scripture subject, the whole discourse being commonly, (besides some snatches at the Cross, the inward light and teaching) but invectives against the remains of the English Church-forms, outward carnall Worship, the Letter, Prayer, and Sacraments. Not seldome do they rush into Market-places,

places, crying, *Woe, woe to the wicked.* They are moved again, (say they) by the Lord to crowd into
† *Fox.* Churches † on the first day of the week, and other daies of devotion, where they interrupt the Minister, and trouble all things, roaring aloud, *Who art thou that wilt withstand the Lord?* *Farnworth* speaks thus, If any should come into your Assemblies, and something be revealed to him, (their private spirits and Christs spirit must be taken for the same) and he say, Let the other hold his peace, and you say he disturbs the Minister, here you would quench the Spirit, and limit the Holy One. As *Tomlinson*, Christ and his Apostles preached without prayer before or after as ye do. And in another place: Where did ever Christ or his Apostles call to Constables when they were interrupted? In their private Conventicles, they pretend to acting of Miracles, as turning water into Wine, dispossessing of Divels; And further you may read in the History of the *Quakers*, Printed 1660. pag. 32. of a *Quaker* in *Worster*, one *William Pool*, a resolved *Quaker*, being much discontented, left his Master, *George Knight* Clothier, on the 19th. of *February*, 1657. being Friday, being searched after, and early in the Morning the Lords day following, was found within half a mile of the City Dead and Naked, his cloathes lying by him, his face being downwards in a little Puddle of water, the Crowners Inquest found guilty of his own Death, his Mother and friends caused him to be buried in *Claynes* Church-yard, two miles from the City, being the 22. of *February*, and the same day in the after-noon, after he had lain buried 6, or 7. hours, a strong perswasion of pride and confidence seased upon one *Susannah Person*, one of the most violent *Quakers* in the City, that she could raise *William Pool* from the Dead, whereupon she took three or four more of her way, and went to the Church-yard, caused his body to be digged out of

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the Earth, and laid upon the ground, and opened his Shroud, touching him and calling him by his name, saying, arise and walk, with sundry other expressions, many being present, but she and her companions returned with shame, yet persists still in her Opinion without any change.

Against the Ministery.

THey deny the Power, Authority, and Office of Bishops, Priests, and Deacons. They call the *Presbyterians*, Pretended Ministers, proud Priests of *Baal*, Priests of *Baalam*, Ministers of Antichrist, of the Letter, and by the will of man, blind guides, grand seducers, Antichrists of this World, Preachers of the carnall letter, greedy dumb dogges, men of sin, bloody *Cains*, hirelings of the dark Ministery, beastly worship, and Antichristian wayes, who cannot witnesse they were ever called of God, denying the power which casts down iniquity, as *Bel* and the *Dragon*, of the generation of them that slew the righteous blood, raising death out of death, dead reasons, dead uses, dead motives, *&c.* Their Author-studied spirit failes them, as *Jannes* and *Jambres*, Idol Shepheards, murtherers, task-Masters of *Ægypt*, new Prelates which would sit as Gods in the Temple of the Lord, whose Ministery will never sanctifie, nor purifie ones soul, enemies to Christ and his, an accursed Ministery, in the same state the false Prophets were, in the state of Infidelity, Atheism, prophanesse: They pollute his Sabbaths, in speaking their own words, and not his, which those do not who are entred into their rest. *Tomlinson* concludes, That Antichrist is spoken of them in the Scripture.

One of them excuses these expressions. Friends, (saies he) do not call this railing, because we use plainesse of speech, we use the same language of the Prophets, Christ and the Apostles.

Against

Against Churches and Learning.

THey call our Churches ſtone-houſes, High places, Idol Temples, Steeple-houſes. Never mention (ſaies one of them) your Churches to be Churches. And another, God is to be worſhipped in ſpirit and truth, he dwels not in any of thoſe Idol Temples. *Naylor* tells us, Now is the hand of the Lord upon all the Idols in the World, and he that is without form, ſhall by his power break all your forms, and formall worſhips. As *Tomlinſon*; Preaching by Prieſts is an Idol, Communion no Communion. All Kingdomes are ſuddenly to be deſtroyed. The Lord is ſetting up the Miniſtery of his Sonne, and nothing ſhall ſtand but his pure being form. Again, Godly Miniſters we ſet up, ſuch as are made Miniſters by *Oxford* and *Cambridge*, ſuch we deny. Light is riſing in Parliament, and People to ſee the deceits of the Prieſts. All Learning is odious to them. They have no ſpirit for a Scholar, but an old Author-ſtudied ſpirit: got (as they ſay) out of old Authors at the Univerſity, where the Fountain is corrupt; which Fountain is under the curſe. *Naylor* will have it, that holy men of God ſpake forth the Scriptures as they were moved by the holy Ghoſt, without carnal Learning, and holy men read, and underſtand them again without carnal Learning, and naturall Tongues. *Farnham* upon his Text, that the Miniſters of Chriſt many of them were Tradeſmen, ſayes, They who are made Miniſters by the will of man, ſay, that the Letter which is the will of man is the light, and that the Letter is the Word, the Steeple-houſe the Church, the four Books, *Matthew*, *Mark*, *Luke*, and *Iohn* the Goſpel, Hebrew, Greek, and Latin the Tongues, *Oxford*, and *Cambridge*, two Well-heads of Divinity.

Againſt

Against Tythes.

THey allow not Tythes, be the Miniſtery what it will, what Scripture, ſo they have the (Prieſts) for tythe hay or corn, tythe lamb or wool, tythe eggs, and money for reak going up our chimneys, *&c.* They call Tythes carnal maintenance, and will have them forbidden by Saint *Matth.* the 5. and 40. and by 1 *Cor.* 6. It is robbery in their ſenſe to take tythes, Chriſt and his Apoſtles never took any.

Prayer, ſinging Pſalms.

THey deny Prayer generally, and ſinging of Pſalms, which they call formall ſinging; for what is acted outwardly, is reputed by them wordly, a way to condemn all things elſe. Theſe Prieſts (ſaies one of them) puts *Davids* conditions, (this is every where their term for the Pſalms) into rime, going into the houſe of *Rimmon* to worſhip, where they ſing lyes in hypocriſie, *All my bones ſhake, &c. Lord I am not puft in mind*, when they are puft in ſcorn, howling, and lying. They that are redeemed from the earth ſhall ſing new ſongs, which none can ſing but thoſe who are redeemed out of the fall up to the Lord God, and to the Lamb to praiſe him for ever. When they read *Davids* conditions, they read them with their hats on, and when they turn them into rime, they put their hats off, which may juſtly be cenſured, but is I believe thrown in by theſe men only to make number. *Tomlinſon* fancies no Pſalms, but as the ſpirit (ſo he ſpeaks) adminiſters, and thoſe are not likely to be very many.

Baptiſm.

BAptiſm of Infants, which they prophanely call ſprinkling, is an Ordinance, (thus *Farnham*) of mans beaſtly corrupt will. This is not all. It is a mark of the beaſt, *Revel.* 13. 16, 18. They ſeem to condemn

condemn Baptism generally. The Apostle saies (as this *Farnham*) that *he was sent to Preach, and not to baptize; they are*, (so he) *baptized into one body*, (which term they use often) 1 *Cor.* 12.

Communion, Scriptures, God, Christ, the Holy Ghost.

THey deny the Sacrament of the Body and Blood; the Scriptures, though they cite them for advantages; God, Christ our Saviour, and the Holy Ghost, all which must become fantastical, being no where but in their fancies. *Bateman* seems to allow the two Persons of the Father and Son, to love which two with all our hearts he makes only necessary, and the great Ordinance. *Farnham* saies, the Father, Sonne, and Saints make but one Christ; and in another place, Now they who are made Ministers by the will of God, their word is God, their light is Christ, their Church is in God, their Record is the Spirit. *Collison* a Quaker at *Kendale*, affirms Christ to have been as man, to have had his failings, that he distrusted God upon the Crosse, when he cryed, *My God, my God, Why hast thou forsaken me.* They value their own raptures beyond the Scriptures which they call the Letter. As *Farnham*, The spirit is not in the Letter, but it is within, as it was in those who spoke forth the Scriptures. They are not the sonnes of God who can professe and talk of the Letter.

The holy Scripture is carnall with them. It is the worlds word, the worlds light, the worlds rule. *Bateman* saies, the light within them is the Holy Ghost, that they need not the Scripture, because it is fulfilled in them. This they say of Christ, and it must follow of God, for (*Fox*) deny any distinction of Persons. So then they are no where but in them. Those of *Kendale* tell *Gilpin* seduced by them, that all Learning out of the Scriptures concerning God or Christ

Christ subjects men to the Curse, *Cursed is every one which hangeth on the Tree*, to be intended the Tree of Knowledge; as if the Scripture were of no use but to destroy it self. The same *Bateman* saies, they pray alwaies, have the Baptism of fire, *Mat.* 3. 11. and eat the flesh and blood of Christ continually. Reading, (so he) hearing, praying, baptizing, breaking of bread are inferiour Ordinances for the weak, who when they can cloze with that which is called the chief Ordinance, (which is to love God, and believe in Christ) the inferiour Ordinances are of little use.

For perfection in this life.

THey deny that the Saints (that is themselves) can commit sin; so then no wonder if the inferiour Ordinances (as they call them) be of little use. All but themselves, (thus they) Priests and people, are in their naturall state and condition, live in their first nature. The worldly Priests, (so *Farnworth*) deny perfection in this life, against Scriptures, which, as he, is the Popes Doctrine. This perfection they build upon that, *Be ye perfect as your heavenly Father is perfect*, and upon *Phil.* 3. 15. *Colos.* 1. 25, 26, 27.

Against Lawes.

AFter this it may easily be imagined, these fanaticks are no great lovers of Laws, as indeed they are not. Being charged as breakers of the Lawes, They answer, As for drawing the people from the Righteous Law of God, that is false. Beware (saies *Aldham*) of looking out to the Ægyptian Souldies, cast out all your old Laws that are contrary to the Law of God. Christ and his Apostles forbid, (so one of them) going to Law. *Farnworth* tells, why Laws are of as little use as Ordinances. The Law, (as he) is not for the righteous. Whom you find wrangling,

wrangling, walking in uncleaneſſe, &c. you ſhould lay the Law, (theſe are their words) for the Law was made for the lawleſſe. But you pretended Miniſters ſeek to bring upon us bonds, who are redeemed from theſe waies, through the Love and Power of God: If you were the Miniſters of God, you would go about to bring people from under all Law up to God, &c. And again, the end of our Miniſtery is to bring all men from under the occaſions of all Laws into good behaviour, to ſerve God in newneſſe of life, for the Law is made to bind them to good behaviour, who walk in drunkenneſſe, &c. and you lay your Law upon us which ye cannot accuſe. No Law ought to be made over the conſciences of men of pure hearts.

Tomlinſon cites *Mat.* 5. 40. (before abuſed againſt Tythes) he by that Text condemns going to Law for Propriety, and endeavours to ſet Community up.

For Community.

Againſt Magiſtracy and honouring men.

THey are no kinder to Magiſtrates and Magiſtracy than to Laws: Chriſt (ſay they) rules by his Power alone in thoſe who are of the new birth. They ſhall howle and weep, who deſpiſe Authority, (very ſtrange, how good are our Quakers ſuddenly grown) to be governed by the righteous Law of God, and will not be in ſubjection to the Law of God. In their anſwer to the *Weſtmerland* petition, which begins, *To the Right Worſhipfull*, &c. they ſay, Them that are right deny all worſhips, and worſhip God, and honour the Lord. All honour and glory be given unto the Lord, now man where is thy honour? Where did the Saints and Miniſters of God ſeek to, or petition an outward Magiſtrate? Whereas you ſay, we are not ſubject to Juſtice, that is falſe, for conſcience ſake we honour Juſtice, and all men in the Lord, but as for reſpecting perſons,

sons, that we deny, for the Scripture denies the same. He that respects persons commits sin, and is a transgressour. *Call no man Father upon earth.* God will honour himself in destroying the honour of the world. *Aldham* in a Letter to the Sheriff of *Yorkshire*, sayes, Sheriff so called; and again, the Sheriff so called, did deliver this to *John Parker*, called Judge. Being brought before the Court, (saies he) *John Parker* seeing me stand before him with my hat on, commanded the Gaoler to take it off. *Farnworth* makes it Idolatry to cap and bend to men. *Naylor* will have no rule, but the rule of Christ, no Throne but His; salute no man by the way, (saies *Bateman*) what is a Magistrate more than another man? Sin brought out Laws, Laws Authority. What grounds are there in Scripture for *ye* and *you*, when all examples are for *thou* and *thee*?

Their calling.

AS to the sallies of these Saints Errant, they offend not Saint *Pauls* charge of abiding in their own true calling sayes he who writ the Antiqueries. They are called from their outward callings, and sent forth by the Lord to minister the word to others. They affect nakednesse as much as the Adamites: As you may at large reade in M. *Vndarills* History of Quakers, pag 30. 31. printed 1660. In Summer 1659. in Colchester a man Quaker went stark naked all through the Market: another day, being the Lords day, in the same posture entred into the greatest Assembly that was in the Town: the same Summer 1659 a man Quaker went naked through the City of London up and down Cheapside, as hundreds can witnesse; and some of the most foolishly zealous have burnt their goods to prevent pride, which the Antiquærers allow. They are a desperate, furious, bloody kennel, who in the generall liberty, as it is called, of tender consciences, but indeed of Hereticall, Atheisticall professions, have infected many innocent

harmlesse soules, and will, if in policy they be not suppressed, perhaps ere long root out all piety, order, and humanity amongst men.

O a Delusion, a delusion is a sad businesse indeed, when God Almighty for some foregoing sinnes, permitteth the Devill to delude, as he did permit him to delude *Ahabs* Prophets, 1 King. 22. 22. that so *Ahab* might fall and perish, and so others have strong delusions to beleeve lies, that they may be damned, 2 Thes. 2. 12. When a man feels not, nor understands nothing of his own pain and sicknesse, then is his case the more desperate; even so is the deluded soul, when that which appeares to his understanding to be light is darknesse, how great is that darknesse! *Holle shead* mentioneth in his Chronacle, that in the daies of Hen. 3. 1222. there were two women took upon them to personate the Virgin *Mary*, and *Mary* Magdalen, and they joyned to themselves a man, Brother to the younger woman, that by witchery or other meanes he took upon him to personate Christ, and seemingly had got five wounds, as if he had been the Christ crucified at Jerusalem, and he at last beleeved so much of him-self, this appeares, for that he rejoyced that the women did so divulge and speak of him, but the end of them was this; the elder woman with the man was inclosed within a wall and so perished; but the younger that was sister to the man confessed somewhat, and so escaped.

The most of deluded soules have their private interpretations of Scriptures, by which they bolster themselves up in their delusions, so had *Richard Land* to prove himself perfect God and perfect man, he a prisoner in Bridewell, and so did *John Roberts* in the new Prison in Saint *Iones*, who said that he was God, of the very same Essence with the Father, and many such had been since the Creation, and should be again after him, and in their times they were to be worshipped, as those 7 committed to prison with him did worship him.

him. *Iames Nayler* having the light that lightneth every man eminent in himself he was a Christ, anoynted, and *Nayler* was as he was, that was crucified at Jerusalem, and the women that adored him did so esteem him, and that there are more Christs and Saviours than one, for said they, it is written, Saviours shall come upon mount Sion, *Obadiah* verse 21. and the truth is, the very substance of the Quakers religion and faith is, viz. that men may have that light so eminently within themselves, that thereby they may come to be Prophets, Christs or Saviours, and what they then speak, utter, or write, is as truly and really a declaration of the minde and word of God, as any part of the Bible is, touching that whereof it treats, even so are their writings: O a woefull delusion this is, and what is the reason of these fearefull delusions? but as *Vincentius* in his golden Rule saith, it is pride, viz. an opinion hath ceased upon them, that they understand more than the Antients or their mother Church or teachers, which thing if once they stand upon, and so withdraw their understanding from under the custody of the Church, then they fall fearfully, even so saith he, did *Origen*, *Tertullian*, and *Apollinarius*, therefore he inviteth Christians to beware of Heresies, and not to come neer the door of her house, for she hath cast down many, wounded many, and many strong men have been slain by her, Prov. 7. 26.

The Ranters.

THe *Ranter* is an unclean beast, much of the make with our *Quaker*, of the same puddle, and may keep pace with him; their infidelity, villanies, and debauchements, are the same, only the *Ranter* is more open, and lesse sowre, professes what he is, and as he has neither Religion, nor honesty, so he pretends to none. If he was a Christian, he has renounced his

faith, nor can any desperate runagado to the Mahometans or Jews, more blasphemously abuse and prophane things sacred.

He denies that there are either God, or Devil, Heaven, or Hell.

Moses is a conjurer with him, and Christ a deceiver of the people; at the best, he makes the Doctrine and Practise of Jesus Christ and his Apostles, but dead works, dying and ended with them.

That Preaching and Praying cease, that preaching and lying are all one.

God (saies one of them) has put an end to all Ministers, and Ministrations, God teaches his people now by the inward unction.

Baptism is with them only, Saint *Iohns* Ministry is a legall washing.

The Scriptures are of no esteem with them, they are sleighted and cast off for Fables, which they cite not but in jest, and to show their gifted, sets of blasphemies; their letters and discourses bring nothing else but a confused, senseless, prophane Scripture medly, made up of impious flatteries, of impious kindnesse, and atheisticall curses, oaths, and ranting imprecations, in the same breath, or line; for example. One of their letters runs in this stile, My own heart blood, from whom I daily receive life, and being, to whom is ascribed all honour, &c. thou art my garment of needle-work, my garment of salvation. Eternall plagues consume you all, rot, sink, and damne your bodies and souls, into devouring fire, where none but those who walk uprightly can enter. The Lord grant that we may know the worth of Hell, that we may scorn Heaven.

It is a maxim with them, that there is nothing sin but what a man thinks to be so.

In the *Quakers* strain, they are above Ordinances, hence it is that nothing is to be forbidden them, nothing can be unlawfull: nothing is more pretious and dear

dear to them than community of men and women, which they call injoying the fellow creature, a duty one creature owes to another, and which (say they) is the true Christian liberty.

They are the merriest of all devils, for extempore lascivious songs, not extempore Prayer, but as absurd and nonsensicall, for healths, musick, downright baudy, and dancing, the two last of which commonly proceed and follow the conjunction of the fellow creatures, which is not done in corners.

I will conclude with this, they are contemners of authority, and as the *Anabaptists*, (of which kind these and the *Quakers* are) deny all obedience to Magistrates.

A Review of the Sectaries, comparing them with the Papists.

FOr the Sacrament of Baptism, the Papists exclude those Infants heaven, that are not Baptized: and the Anabaptists affirm the Baptism of children to be the mark of the beast, and Antichristian. 1. *Baptisme.*

The Papists attribute too much to the Element of bread in the holy Communion, accounting him no good Christian that will not call it his *Lord God.* Some of these sectaries, as the *Brownists*, mock and scoff at the Sacrament of the Lords Supper, calling it a two-penny Banquet. 2. *Lord Supper.*

For the number of Sacraments, the Papists will have too many: and some of these Sectaries too few. 3. *Number of Sacraments.*

The Papists give to much reverence to the blessed Virgin, holy Apostles, and Saints departed: and some of these Heretick blaspheme the holy Virgin, whom all Nations should call blessed, as the *Melchiorists*, saying, *Maledicta sit caro Mariæ.* 4 *Reverence the blessed Virgin.*

The Papists are blamed for saying too often the

5. *Lords Prayer.* Lords Prayer: the *Brownists*, and some of the other Sectaries will not say the Lords Prayer at all; some of them affirming it to be an abominable Idol, though it be commanded to be said by our Lord himself.

6. *Lords day* The Papists will not only keep the Lords day, but also many holy dayes: some of these Sectaries will neither keep holy dayes, nor the Lords day; as the *Familists*, and *Anti-Sabbatarians*.

7. *Confession of sins.* The Papists confesse their sins, and suppose they cannot enter Heaven without a particular confession of them: some of these Heretiсks will not confesse their sins at all, affirming, God can see no sin in them, as the *Antimonians*.

8. *Equivocation.* In equivocating, they are alike: Equivocation is a cunning colouring of a lye, which is against Scripture, against the rule of equity, an hindring of justice, the way to perjury, the Devils creature, who is the Father of lying, a principall prop and pillar of Antichrists Kingdome.

9. *Lying.* For lying, I know not whether Papists or Sectaries shall carry away the Bell: they tell lyes, they Print lyes, they Preach lyes, they Paint lyes, and both without controul.

Bullinger telleth us, that the *Anabaptists* brought Cart-loads of lyes to maintain their detestable opinions.

10. *Pia fraudes.* *Pia fraudes*; as the Papists have *Pia fraudes*, to draw men to godlinesse, as Purgatory, and such like; so have the Sectaries, and especially the *Anabaptists* have tricks and devices; as Visions, Revelations, Dreams; yea, false miracles to maintain their cause.

11. *Hypocrisie.* For hypocrisie, they are both alike; they come in sheeps clothing, but inwardly they are ravening Wolves. The *Anabaptists* entred *Munster* like lambs, but became Wolves, having gotten the upper hand.

For

For their uncleanneſſe ; the Papiſts permit Stewes ; but the uncleanneſſe of the *Familiſts* , and *Anabaptiſts* in their ſpirituall Marriages, and other abominations , are not with a modeſt tongue to be ſpoken. 12. *Vncleanneſſe.*

For Churches , the Papiſts ſpare no coſt in erecting and trimming them ; they would make them if they could like Heaven it ſelf : whereas ſome of theſe Sectaries would deſtroy and demoliſh them. 13. *Churches.*

Laſt of all , the Papiſts worſhip God in Trinity, and Trinity in Unity , whereas ſome of theſe Sectaries blaſpheme the holy Trinity ; their opinions being ſo diabolicall and prodigiouſly impious, that it is not fit for a Chriſtian to name their opinions. 14. *Blaſpheme the Trinity.*

I hope that our Governours will drive theſe alſo from our folds, as they do the Popiſh Emiſſaries.

It is fit for all that are Chriſtians , to avoid all thoſe who ſpeak againſt Chriſt , and to account them as the enemies of God , and corrupters of ſouls.

Poſtſcript.

SInce the publiſhing of this *Hereſiography*. I have been abuſed above meaſure , not only with reviling language in the ſtreets as I go , but alſo in my eſtate : Some Sectaries of my Pariſh denying now to pay me any thing at all ; affirming , that they are to maintain the Miniſter of their own Congregation, and that which troubleth them is my defence of Tythes , and the Ordinance of Parliament for the true payment of them. The non-payment whereof, is one of the chiefeſt inducements , that the *Brownists*, and ſome other Sectaries have to entice the ſilly people, and to Poyſon them with their other errors ; which they learnt from the *Anabaptiſts* , who taught

also, that Christian men were to pay no rent, nor submit to any government: for which the *German* Princes rooted them out of their dominions.

Now these latter Hereticks daring not to forbid payment of rent, nor Magistracy, rail altogether upon the payment of Tythes, and the Ordinance for Tythes, lately put out by Parliament. And some of them in a scandalous libell, among other things, affirm, Doctor *Featlies* Devill to be transmigrated into old *Ephraim Pagit*, (would to God I had his learning) who is altogether for fat Tythes, &c. I pray God keep the devill out of them. A learned man writeth, *That if a man should find himself to the devill, to do his uttermost in supplanting the Kingdome of Christ, he would not attempt it any way more directly, than in driving the Ministers to such straights and difficulties, that having not convenient and necessary maintenance, they must either give over their callings, or devoid of courage and comfort, in sorrow exercise the same: by occasion whereof others shall be discouraged from the study of Divinity, nothing desirous to buy poverty so dear. Such* (as I have said before) *do not only* occidere Presbyteros, *kill Christ's Ministers; But also with* Julian, Presbyterium, *the very Ministry of Christ.* Yea, they strike at the Root of Gods service, at Christ's Priesthood, going about to destroy the Ministery and Seminary of Gods Church. But for the payment of Tythes, which they so blaspheme, the Ministers have to them a double right.

Lower de pauperi te Ecclesiæ.

First, by speciall reservation of Almighty God.

Secondly, by humane donation.

There was a speciall prayer appointed for me: paying the tenths with a protestation.

For the first, men have souls as well as bodies; and God hath provided for them both: as in the week time he allowed six dayes for the body, and sanctified the seventh for the soul, so of mens goods, he alloweth nine parts for the body, and reserveth a tenth for the soul, to maintain his Ministers, to beget them unto God, and teach them his knowledge:

a

a tenth part he precisely enjoyned, that mans covetousnesse should not rob his Ministers, which some would do, if the *quota pars* were left to their discretions. The reservation of Tythes is set down in expresse words, *Levit.* 27 30. *All the tythe of the land, whether of the seed of the land, or of the fruit of the tree, it is the Lords, it is holy to the Lord.* [*All*] none excepted, [*is*] not hereafter shall be, but now is, and hath been: As the Sabbath was observed, before the fourth Commandement was promulgated, *Exod.* 20. So Tythes were paid long before this reservation, to the Levites. You may read of *Abraham* paying Tythes to *Melchisedech*, and of *Iacob* promising to pay them. And now God reserving them to himself, and establishing them upon the Levites, so we have a succession of them unto Christ.

of the true payment of them, desiring Gods blessing accordingly. Deut. 26. 13.

Now hath not Christ a Priesthood, and that more excellent than *Melchisedechs* or the Levites? *Melchisedech* blessed *Abraham*; But in our high Priest, *all Nations of the earth are blessed*. The Apostle telleth us, (as *Chrysostome* affirmeth) that Christ received Tythes from *Levi* by *Abraham*, Father of the faithfull, who paying Tythes to *Melchisedech*, shadowed out the faithfull, Paying Tythe to Christ. For *Abraham* payed Tythe not to the Priest that offered Leviticall Sacrifices of Bullocks and Goats, but of *Bread and Wine*, setting forth to what Priests we must pay Tythes.

Hath not Christ our high Priest a Priesthood? yes, and why should not Tythes be due to his Priesthood? are his Priests to serve for nothing? he telleth us himself, that the *Labourer is worthy of his wages.*

How dare any man deny Tythes to Christs Priesthood? tell me, is Christs Priesthood lesse than *Aarons* or *Melchisedechs*, or hath he lost his right, or hath Christ lesse care of the Ministers of the Gospel, than was taken for the Priests of the law? Saint *Paul* saith, they

they *are worthy of double honour*. Or hath Christ renounced his right in Tythes? no, you may read of his expresse allowance of them, *Matth.* 23. 23. It is his Ordinance, 1 *Cor.* 9. 3. *Do you not know that they which wait at the Altar, are partakers with the Altar?* So hath God ordained, that they which Preach the Gospell, should live of the Gospell: God hath ordained, saith the Apostle, where can we find any other ordinance?

The Apostle setteth down the difference between the Leviticall Priests and Christ, *Heb.* 7. 8. They under the Tabernacle, take Tythes of them who dyed, but here he taketh them that liveth for ever. In which Text he sheweth, that Tythes are not Leviticall, and a mutable maintenance, but the eternall maintenance of Gods service, used before the law, when the Priesthood was in the Father of the Family, stated on (not first invented for) *Levi*, during the Levites service: and when the Body came which was Christs, and *Levi* with all his Typicall service was to be abolished, then ceased not Tythes in right, although in practise they were not paid by Pagans, but were transferred to Christ, and to his Ministers for their maintenance; yea, to the Priesthood of Christ who liveth for ever.

Let these Sectaries shew any one syllable in all the holy Scriptures, in which Tythes are ceremoniall, as the Sacrifices were, which were types and figures of Christs sacrifice, which he offered once for all, and in him determined.

Or where Christ or his Apostles may but seem to have abrogated, abolished, or changed them, or why the Law for Tythes should be more abolished than the Law for the Sabbath; the service of God continuing, why should not the maintenance thereof continue?

To conclude, as the Christians, so also the *Mahometans*, who are much more numerous than the Christians,

stians, pay their Tythes with great conscience, the detention of them, is one of the grand sins, for which the two inquisitor Angels of their Law do examine souls after death, *viz. Whether they have paid their Tythes without fraud*, as witnesseth *Ioannes Baptista Alfaqui*, who had been a *Mahometan* Priest. The wisdome of *Almighty God*, the practise of all ages, the example of Patriarchs, *Abraham* and *Iacob*, yea, the commandement of God hath taught us to render God a tenth.

If this will not suffice, we have another right, a title as good, and as antient, as any man can shew for his lands; that is, *the donation of Tythes to the Church*, confirmed by the Kings and Parliaments of this Kingdome from time to time, ever since Christianity flourished amongst us. For this, *vid.* my *Christianography*, pag. 211. and Sir *Henry Spelman*, *de non Temerandis Ecclesiis*.

Last of all consider the equity of this maintenance, whether it be better for a man to pay a tenth, than have these seducers to creep into houses, and get from their Wives, (being silly women) children and servants, not a tenth, or two and nine pence for an oblation, but greater sums of money, whatsoever they can prole from them, (like the Pharisees) devouring Widdows houses under the colour of long prayers. 2 Tim. 3. 6. Vdals *Noli me tangere*. p. 4.

But whereas some of them write the Devill to be in me, Sir *Thomas Moore* writeth of a Devill called *Negotium*, Businesse, which carrieth more to Hell than all the Devills beside, who was in them that would not come to the feast: one being so busie in marrying a Wife, that he could not come, another having bought Oxen, another having bought a farm, &c. I read also of another Devill called *Sacrilege*, which Saint *Peter* telleth us to be in *Ananias*. *Why hath the devill filled thy heart?* If the Devill were in him, who gave half that he had, and kept back but part; *The Devill that was in Ananias seemeth to be a conscionabled vill in t-*

speak of the Sacrilegious Devills of our times. Most of the Ministers in London, may pray for competencies, being not able to subsist without the charity of their Parishioners, their Benifices being many of them worth but 20. 30. 40. 50. l. per Annum, and paying great Taxes out of them, as first fruits, tenths, &c. Although they are freed from the Bishop of Romes superstitious enormities, yet they are not freed from the payments that the Bish p of Rome laid upon them.

part; what Devill is in them, that give nothing themselves, but seize upon those lands and goods, which not they, but other men had consecrated to the service of Almighty God, with many curses to the violaters of their Donations? this Devill Sacrilege at this time seemeth to be a very devout Devill, very carefull of Gods service, that it might be better performed he would have the Ministers lands taken from them, that they might follow their studies, and not be encombred with them; yea, a carefull Devill also for the Ministers maintenance, he would have them to have *competencies*, and the King and state to have the overplus of their means, all which godly pretences are hypocriticall, and the Masks of vile iniquity, and holy theft; for it is not the Ministers profit they look at, neither the commodity of the King or state, but their own covetousnesse, by which some seek to satisfie their own pride, riot, wanton, and greedy lusts. Like *Iudas*, who will not stick to sell Christ himself for money: Such a reformation as was in King *Henry* the eights time, do some gape after, in which almost every man got somewhat: some one Gentleman got ten parsonages, some other twenty. Read Doctor *Turners* Book, entituled *Spirituall Physick*; almost in every house and alehouse, you might see Carpets and Cushions made of Church Ornaments. After that men had devoured the wealth of the Monasteries, they began to long after the lands of Bishops, and Cathedral Churches, (as Mr. *Fox* relateth) and for this purpose they set Sir *Thomas Seymor* awork to promote it to the King. To whom the King answered, *There are a sort of you, to whom I have liberally given of the possessions of Monasteries, which*

which like as you have lightly gotten, so you have unthriftily spent, some at Dice, others on gay cloaths, and others worse; and now you would make a cheavance on Church lands, to accomplish your greedy appetites, &c.

Surely it is a disgrace to Religion, that in reformations mens thoughts do runne, even in the greatter labours and learning in the Church, to pill and poll the Ministry, and bring it to beggery; being the curse pronounced against the Priests the posterity of *Eli*, from which curse the Lord deliver this poor Church.

The New Lights,

That would have involved this Nation in so much darkness,

Or,

The fifth *Monarchists*, against *Monarchy*.

REmarkable is that of the honourable Doctor, *Gamaliel*, *Acts* 5. in the Infancy of Christian Religion; *If it be of God, you cannot destroy it, but if it be of men, it will come to nothing.* That Religion hath ever since been acknowledged, and a long time flourished in *Europe*; And I hope in the true Reformed Protestant Church will flourish for evermore. Many clouds of Heresie, (who are never long liv'd) have endeavoured to ecclipse the lustre of it, but it being but *one*, as there is but one Faith, by that happy entireneſſe it doth overcome all the multitudes of *Errors*; And being the *Truth* it self, it doth thereby magnifie its Nobility with God.

The Heresies and Errors of the former Ages, with these of the latter times, are so near of kin, that they

they can hardly be distinguished, only the latter have more growth, and subtilty in them, and are therefore the more dangerous, and with the greater care to be examined, and Industry avoyded; you have in the pages before-going a full Catalogue of them, I shall therefore in this place forbear to give you any new Account, and will insist only on the desperate principles of those men, who under the pretence of reforming this Kingdome, had almost utterly destroyed it, and have brought an absolute confusion on themselves.

The wild Religion of these men, began in *England* with *Martin Mar-Prelate*, in the four and thirtieth year of Queen *Elizabeth*, when her Majesty having (for the most part) banished the superstition of *Rome* out of this Nation, the Church began to flourish; as much unto the Envy, as the Admiration of all her Enemies, as well Forein as Domestick. The foulnesse of the Heresie and Treason in this Book contained, being covered over with the fair pretence of piety, found many Novellists (according to the humour of this moving Nation) who secretly did comply with the Author of it; but none were so forward as the *Non-conformists* to the Discipline of the Church, who being out of all order themselves, could admit of nothing, in which there was either Order or Decency. One of the Heads of this slovenly, and sullen faction, was *Iohn Penry*, who having here in *England* belched forth many scurrilous things against the honour of the Church, and of her Majesty, did flye into *Scotland* for his protection. I will in this place give you the Inditement and the whole proceedings of the law against this man, who by the forfeit of his life, answered afterwards for the enormity of his offence. It is at large reported by the Right Honourable the Lord *Cook*, Master of the English Law. And I have made choice the rather to give you a full sight thereof in this place, that

that you may observe how neer the Case of this one man comes up to the treason of those men, who not long since being sentenced to Death, were hanged, drawn, and quartered, for the barbarous and most abhominable murder committed on the person of my Lord the King. It followeth in these words.

These Papers following, being written by a Learned Man, comming to my hands, and agreeing with the Reverend Authors intentions, I could not omit to adjoyn them to this work, as a Postscript to the whole Book.

The New Lights.

The former Letter, of *John Penry* to Queen *Elizabeth*. As it is set down in the Book of *Entre.*, pag. 352. C.

THe last dayes of your Reign are turned rather against Christ Jesus, and his Gospell, than to the maintenance of the same. And I have great cause of complaint, Madam, Nay, the Lord, and his Church, have cause to complain of your Government, not so much for any outward Injury, as I, or any other of your Subjects have received, as because we your Subjects, this day, are not permitted, to serve our God, under your Government, according to his word, but are sold to be Bond-slaves, not only to our Affections, to do what we will; so that we keep our selves within the compasse of established Civill Laws: But also to be servants unto the man of sin, and his Ordinances. And it is not the force, which we seem to fear, that will come upon us; For the Lord may destroy,

ſtroy, both you, for denying, and us for ſlack ſeeking of his will, by ſtrangers: I come unto you with it, if you will hear it, if not, that yet poſterity may know, that you have been dealt with: And that this Age may ſee, that there is no great Expectation, to be looked for, at your Hands: And that amongſt the reſt of the Princes, under the Goſpell, that have been drawn, to oppoſe themſelves againſt the Goſpell, you muſt think your ſelf to be one; For untill you ſee this, Madam, you ſee not your ſelf: And they are but Sycophants, and Flatterers, whoſoever tell you otherwiſe. Your ſtanding is, and hath been, by the Goſpell: It is little or ſmally beholding to you, for any thing, that appeareth: The practice of your Government ſheweth, that if you could have ruled without the Goſpell, it would have been to be feared, whether the Goſpell ſhould be eſtabliſhed, or not. For now that you are ſtabliſhed, in your Throne, and that by the Goſpell, you have ſuffered the Goſpell, to reach no farther, than the end of your Scepter, limitted unto it. And briefly, Madam, you may well ſee the Foundation of *England* rooted up; But this cauſe, will you never ſee ſuppreſt. And now, whereas we ſhould have your Help, both to joyn our ſelves, with the true Church, and to reject the falſe, and all the Ordinances thereof, we are in your Kingdome permitted, to do neither, but accounted ſeditious men, if we affirm, one or the other, of the former points. And therefore, Madam, you are not ſo much an Adverſary unto us poor men, as unto Chriſt Jeſus, and the wealth of his Kingdome. And but, Madam, yet this much we muſt needs ſay, that in all likely-hood, if the dayes of your Siſter Queen *Mary*, and her perſecution had continued unto this day, the Church of God in *England*, had been farre more flouriſhing, than at this day it is. And now, Madam, your Majeſty may conſider, what good the Church of God hath gotten at your

your Hands; even outward peace, with the absence of Christ Jesus, and his Ordinances: otherwise, as great Troubles likely to come, as ever were in the dayes of your Sister.

Written from *Edingburgh* in *Scotland*, *Apr.* 30. In 34th. of the Queen.

The second Letter of *John Peury*, to Queen *Elizabeth*. As it is set down in the Book of *Entries*, pag. 253. B.

WHat hath *England* answered? Surely, with an impudent Fore-head she hath said, I will not come near the Holy one; And as for the building of his House, I will not so much as lift up a finger towards that work; Nay, I will continue the Desolations thereof: And if any man speaketh a word in the behalf of this House, or bewaileth the misery of it, I will accompt him an enemy to my State. As for the Gospell, and the Ministry of it, I have already received all the Gospels, and all the Ministeries, that I mean to receive: I have received a Reading Gospel, and a Reading Ministry; A Pompous Gospel, and a Pompous Ministry; A Gospel, and a Ministry, that strengthneth the hands of the wicked in his iniquity; A Gospel, and a Ministry, that will stoop unto me, and be at my Beck, either to speak, or to be mute, when I shall think good: Briefly, I have received a Gospel, and Ministry, that will never trouble my Conscience, with the sight of my sins, which is all the Gospels, and all the Ministeries, that I mean to receive: And I will make a sure Hand, that the Lords House, if I can chuse, shall be no otherwise edified, than by the Hands of such men, as bring unto me the foresaid Gospel, and the fore-

said Ministry. And as for the generall state, either of the Magistracy, of the Ministry, or of the Common people, behold nothing else but a multitude of Conspirators, against God, against the Truth, against the Building of his House, against his Saints, and Children, and consequently against the wealth of their own souls, and publique peace and tranquillity of this whole Kingdome. And you shall find amongst this crew, nothing else but a Troop of Bloody soul-Murtherers, Sacrilegious Church-Robbers, and such as made themselves fat with the blood of mens souls, and the utter ruine of the Church. And it is now grown, and hath been of long time, a common practice of these Godlesse men, to make of the Statutes, ordained for the maintenance of Religion, and common quietnesse, a pit wherein to catch the peaceable of the Land. And because our Councell, may be truly said, to delight in this Injury, and violent oppression of Gods Saints and Ministers; therefore, whensoever the Lord shall come to search for the sins of *England* with lights, as *Zephaniah* saith, He will surely visit our Councell with an heavy plague, because undoubtedly they are frozen in their Dregs, and perswade their own hearts, that the Lord will do neither good nor evill in the defence of his messengers and children: And then they shall feel what it is to wink at, (much more to procure) the Oppression of the Church of Christ. I will not in this place, charge our Councel with that which followeth in *Jeremy*, upon the place before alleged; Namely, that they execute no Judgment, no not the judgment of the Fatherlesse; But this I will say, that they cannot possibly deal truly in the matter of Justice, between man and man; Insomuch, as they bend all their Forces, to bereave Christ Jesus of that Right, which he hath in the Government of his Church. The which ungodly, and wicked course, as they have ever held on, ever since the beginning of

of her Majesties Reign, so at this day they have taken greater boldnesse, and grown more rebellious against the Lord and his cause, then ever they were.

Written also from *Edinburgh* in *Scotland*. *March* 1. In 33th. of the Queen.

The Queens Majesty and her Councel, being too true Prophets of what dangerous consequence was the unbounded boldnesse of these new Reformists, did give order for a strict apprehension of *Penries* Accomplices; whereupon, and on the information of the Execution of the said *Penry*, diverse of them did betake themselves to obscurity, others did fly beyond the Seas, in which number was *Cartright*, who being a better Scholar than a Subject, did compose a Book in Latin beyond the Seas, tending to the prejudice of Her Majesties Government, and the Authority of Bishops, which Book was afterwards Printed by *Hugh Peters* at *Leyden* in the low Countries, as he himself hath been often heard to affirm: you may observe from hence, from whom it was, that Mr. *Peters* did derive his principles, and how foul and dangerous they were in the event, and the full growth of them, which in their first birth did carry such a face of purity.

After this, our new Innovators although much discontented, yet they for the most part were more tame and silent until the Death of Queen *Elizabeth*, at what time the Puritans entertained strong presumptions, that the Scots (unto the greatest part of whom Episcopacy was odious) would bring their Religion into *England* with their King. And indeed, high were the Animosities, and great the disputations on both sides, but the King declared himself for the Bishops, and Doctor *John Reynolds*, the *Coripheus* of the *Calvinists*, was so convinced or discouraged, that returning to *Corpus Christi* College in *Oxford*, whereof he was Master, is not long afterwards dyed, as Mr.

1601

Henderſan did at his Return into *Scotland*, from his late Majeſty at *New-caſtle*; being ſtartled to an amazement at the weight, and the power of his Arguments.

The Reign of King *Iames*, (he himſelf having compoſed many excellent Books againſt the Papiſts, and eſtabliſhed Doctor *George Abbot* in the Arch-Biſhopprick of *Canterbury*, a man ſuppoſed to be much inclined to the *Calviniſts*) was free from any open practices of the Innovators; but the very beginning of the Reign of his Son, was attended with many
1625. heady murmurings, the people complained that they were unſatisfied at ſome reports of his Fathers Death, and that he was married to the Daughter of *France*, of the Religion of the Church of *Rome*: And the loſſes at the ſame time received at the Iſle of *Re* in *France*, and of *Cadiz* in *Spain*, did contribute much to their diſcontents. The *Puritans* in the mean time, were watchfull to make uſe of any occaſion to foment and increaſe the Jealouſies, and whole nights have been ſpent amongſt them in Counſell and contrivance, to make the King ſuſpected to his Subjects.

To their own Inſolencies, they joyn the intereſts of their friends in *Scotland*, who were much exaſperated that the Arch-biſhop of *Canterbury*, a man ſuſpected to jump in judgement with the *Arminians*, ſhould impoſe upon them (as they thought) the unp'eaſing burden of the *Liturgy* of *England*, and with united voices they both cryed out, that they were the fore-runner of Popery.

The intent nevertheleſſe of the Arch-biſhop was good, for he thought it would be more for the honour of God, and of the King, if the three Nations united under the obedience of one King, ſhould be united alſo under the ſervice of one God, but the event did not anſwer the expectation, for from hence did ariſe the War, the Tumults, and the Tragedies,

dies, which afterwards defiled, and ruined the Kingdomes.

His Majesty to rebate the edge of the Scots fury, had commissionted the Marquesse of *Hamilton* twice into *Scotland*, who having felt the pulses of that Nation, and advanced rather his own ends than the service of the King, returned without effecting any thing.

The Disturbances in the Church, and State, which followed in the succeeding years, I leave to be related hereafter by some future Pen; In the mean time, --- *Motos præstat componere Fluctus.*

The Reverend Author having thus given us a full sight of the several Schisms and Heresies, which by the subtilty of the Devil and Men have, even almost from the beginning of it, crept into the Church of God, it would become our Care and Piety, having the true Protestant Religion pointed forth unto us, to cleave fast unto it (as the Apostle doth exhort us) in the bonds of Love. We are commanded to try the spirits, for our Saviour fore-telleth us, *Mat.* 24. that in the latter dayes, there shall be many false Prophets, and false Christs, that is, they shall pretend they are for Jesus Christ, when indeed they are not, and shall be such, that if it were possible they shall deceive the very elect. The truth of this we see fulfilled in our dayes, and even in this City. How many of late, under a vain presumption to reign here on the Earth, with their mistaken King Jesus, have ruinously and wretchedly indeavoured the Death of their own King, and to bring all things to confusion? Who would have imagined, that any men should be so stupidly desperate, as to contrive, and attempt to sacrifize the lives of many thousands of Men, Women, and Children, as the preparation for the coming of Christ, who is the Prince of the Gospell of Peace? Who can imagine, that the God of Peace, and Order, can be served in such a bloody and dreadfull Massacre, and Disorder? And all this

under the pretence of Religion and Reformation? Certainly, the best way of Reformation is for every man to reform himself, and having disclaimed, and renounced the manifest works of the flesh, which as Saint *Paul* hath it expressly in the fifth of the *Galathians*, are *Hatred, Sedition, Contention, Heresies, Envy, Emulations, Murders*, and the like; let him examine, and prove his faith by the fruits of the Spirit, which are (as in the same place he gives a Catalogue of them) *Love, Joy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Temperance, and Meeknesse.* Against these, saith he, there is no Law. Certainly, the Church of *England* hath been taken, by the greatest Scholars of the Reformed party beyond the Seas, to be the purest, and the next to the Primitive Temper, insomuch that *Peter Du Moulin*, the invincible Defender of the Protestant Religion against the Church of *Rome*, in the Kingdome of *France*, being there not well satisfied with the pomp of our Bishops, when he came over, the better to inform himself, he was so thoroughly affected with the Harmony, and the order of that Government, that being here in *England*, he composed a Book *de Cognitione Dei*, which he dedicated to the then Bishop of *Lincoln*, to testifie the good opinion which he then intertained of that Reverend Dignity. Why should we go about to accuse, and condemn that Government of Papistry, which under our three last Monarchs, the Papists have used all their Indeavours, both by their Pens, and practice, utterly to overthrow? and which when they found they could not openly effect, they came enviously by night, and sowed tares in our Church, that is, they introduced Divisions, and Schisms amongst us, by which means they wrought more mischief to our Church, and more defaced the Beauty of it, than ever they could have done, if they had showed themselves in their own Colours, and waged open Warre against us. What need we doubt of that

that Government, which God hath pleased so miraculously to own, by so many never-to-be-forgotten deliverances from the Tyranny of *Rome*, and the Adherents to it? The Victory in eighty eight, and the wonderfull discovery of the horrid Powder Treason, were such immediate and faithfull tokens of the great mercies and the Love of God to our Monarchs, Laws, and Government, that no Nation can parallel the like: and this may invite us to seek no more after Discords, but to acknowledge and to gratulate that Harmony, which God hath been pleased so remarkably to blesse unto us. These, and the like Considerations, were the Reasons that did induce our worthy Author to take the happy pains to describe, and point out unto us the thick clouds of Schismes, and Heresies, which do Eclipse so often the true light of the Church of God, and do disturb the peace of it; that so betwixt the Rocks of Papism and Idolatry on the one side, and of Blasphemy and Prophanesse on the other side, we may with more ease and comfort steer our direct course to the Haven of Eternal Happinesse; I pray God inable us to make such use of it, that all vain and bloody Contentions being laid aside, we may make it our businesse to study Unity, Peace, and Truth, to his Glory, and our Souls everlasting Comfort. *Amen.*

Thus far the Publisher of Mr. Pagets *Book in the 6th. Edition proceeded, many profitable and usefull things being added by way of Supplement to the learned Author, as is mentioned in the Epistle to the Reader, wherein having acquainted him that the Book-seller had published the Historie of this last desperate Insurrection and Rebellion of* VENNER *in the said Edition, I think it fitting to apologize for that Mistake; for that the Copy the end of by some negligence of the Printer was so mislaid that it could not be recovered to print it in the said Edition. But what failed then is now amended and supplyed by a good hand, being perfectly collected, which may recompence the delay; there being added also thereto some remarkable things concerning the Church of England, deduced to this present* 15. *day of* November, 1661.

This Helmet was a Crown by Revelation
This Halbert was a Sceptar for the Nation
So the Fifth-Monarchy, anew is grac'd
King Venner next to John a Leydon plac'd.

A Relation or History of the Rise and Suppression of the Fifth Monarchy within the Kingdom of England, the chief of which Sect was one Thomas Venner *a Wine-Cooper.*

THE *Millenary* Heresie revived in *Saxony*, about the year of our Lord 1521. soon after Dr. *Luthers* Reformation, and came to a prodigious growth at

at *Munster*, during the Kingly Pageantry of *John a Leyden*, there it was so quash'd, and by the necessary diligent severity of the several Princes and States abroad, so strictly forbidden to be taught or believed, that it hardly breathed any where in the most licentious toleration of all other Sects whatsoever, and this from the destructiveness of its Principles to all Humane Authority and Government.

It never visibly had footing in *England*, till with the other swarms of Heretical dangerous Tenets and Opinions, this also obtruded it self when the Anarchy both of Church and State gave it a fair oportunity of insinuating it self, as if that Interregnum or vacuity of the Regal Power were to be supplyed by their Imaginary *King* or his *Deputy* the *SAINTS*.

It was therefore hopefully believed, that at the appearance and restauration of our Soveraign the lying Oracles and that spirit of Delusion, which had so long domineered in these sons of Disobedience, would have ceased, as did that at *Delphos*, at the time of the manifestation of our Saviour. The great prevalency of Truth and Justice being yet further so signally visible in the reduction and restauration of this Church and State to its first glorious Foundations, could not but in ordinary and common reason have stopt and silenced the blackest mouth that ever Satan forged Treason in; especially success and event, though in the smallest and most inconsiderable affaires of their then Patrons and Partisans (the Army) being always highly urged and insisted on by them, as a badge and cognizance of a good Cause.

But that most happy providence of his Majesties restitution begot in them clean contrary passions to those, with which the minds almost of the whole world were filled, *viz.* delight, joy, satisfaction and gratitude; whereas these men tormented themselves with rage, envy, madness and treasonable revenges, like Satan let loose at the end of his (also) *thousand years*.

It is the Arch-rebels usual policy to appear as an Angel of Light, and set off his Impostures with the most specious & goodly dresses, approaching as near as his nature can force it self to the resemblance of the chiefest good: After he had tryed, what the appearance of Innocence and Humility, the disguise of a Christians simplicity and sobriety in his deluded children the Quakers would do, and found that that painted Beauty would not endure the sun-shine of this Nations peace and happyness under the warm kindly influences of our Soveraign; He enters with seven worse spirits into the new-swept meeting rooms of the Fifth Monarchists, where he put on another Garb, ranting it with Power and Authority, Kingly Dominion and Majesty to be revealed out of the clouds against all carnal Oppossers of that (fond) Government and Personal raign.

What the *Light* within (so much cryed up) would not compasse, Fire and Vengeance (Satans own words and works) from Heaven must, if the *Testimony* within will not carry it, confident Dreams and Phantasies shall: the Prince of the Ayre will execute his power in his proper Region. A Monarch is to be expected out of the sky, and during his absence, or the hindering and debarring his Saints, all Government must be branded with Tyranny and Usurpation.

The chief Heads of this sect were *Feake*, *Simpson*, *Canne*, *Rogers*, *Brooks*, *Vavasor Powel*, (*Cockain* a well-wisher) and of the Lay Clergy, Sir *Henry Vane*, *Harrison*, *Carew*, *Kiffin*, *Patience*, *Venner*, *&c.* in their Lectures and chief Conventicles you might have heard such raptures, that you would have thought it were a reading on Astrology, but that that blessed name of our Saviour is so often used by them (a sad prophanesse.) Months, weeks, dayes, and half-times, and such like Chronology alwaies past away their mad hours of meeting; and then they departed home as full of rancour against Magistracy, as if they were set apart

to that Diabolical work, and went thither on purpose to recruit their venome.

Their dreams and fictions of Soveraignty made them restless, so that it was impossible for them ever to be quiet, all their wilde note and tune was out of *Ezekiel* ---- *I will overturn, overturn, overturn until it become whose right it is, and I will give it him.* Understanding by these words a Temporal Kingdome of Christ here on Earth, and that all the mutations of the world do but make way for his Personal Kingdome here; Whereas in that literal sense how fitly, truly, justly was it applicable to theirs and our present Soveraign?

Such like places of Scripture, *viz.* the Prophesies of *Daniel*, the book of *Revelations*, and their most abstruse and difficult texts were the common Theams & subject of their inspired, or rather possessed brains (never so much as medling with the practical part of Divinity, pressing Duty &c. they were rather against it) which they did as they impiously presumed, as liquidly, clearly and truly expound and paraphrase, as if they had the Popes infallible Keyes to open and unlock those mysteries that lye couchant in them: such was their Magisterial, Pharisaical Pride and Petulancy.

The Fifth Monarchists high way, their common road of Discourse was over the *Alpes*, the MOUNTAINS and STONES that lye in the way to the *Personal reign*: here they trip't and tripudiated, exulting in the power & force of their expected King, who like another *Hannibal* will make his way through them --- *Qui montes perrupit aceto*, as *Juvenal*, when in conclusion all their Enthusiastick Rhodomantadoes come to that of another Poet ---*Parturiunt montes nascetur ridiculus mus*, their expectations and vain-conceits are frustrated, and their Monarch turned to a Moule. Upon those aforesaid Months, weeks, half-times, &c. and these Mountains & stones they had studied so long and had con'd the several Scriptures to *ad unguem* with their

own interpretation, that in the close of the year 1661. the Rabbyes generally agreed, the time prefixed for their Monarchs appearance was just at hand, therefore leaving the *Mountains* to his mighty power, they began with the *Syrians* (hoping to restore their Kingdom, now by providence disappointed and defeated) to try conclusions, and essay what mischief they could do in the valleys; For presently upon the Kings most happy return, the whole array of Treason was embattail'd in the several printed scandalous Libels, called the valleys of *Baca* & *Achor*, & at last a Declaration called the *Door of Hope opened*, the most detestable pernicious Papers, especially the last, that the Sun ever saw.

After they had thus broached Treason in print from the pen of one *John Rigbe*, and had laid this Paper-foundation, and their Agents and Emissaries had dispersed and scattered the Pamplets abroad, they began to build with sand and untempered morter, *viz.* the Male-contents of the Army, who were then every day disbanding. The Design was a long while before layd from before the Kings return, but now agreed was the fit and appointed time they had so long waited for, and therefore they hastned all they could. They concluded the Souldiers being paid off and dismissed from their beloved easie employment would undertake any Cause now, especially theirs, to which they had in part been so long espoused: many indeed there were in that Army, who were like affected with them, but being under the discipline of vigilant and loyal Commanders since his Majesties return, they durst not discover their hatred of, and malice to the Government. Nor did these Fifth Monarchists, rely only upon the strength they should have thence, but also drew in several other Persons (of whom they had any notice, that they had served the Parliament, or for any other interest or advantage had adhered to them) to be Partisans in the Conspiracy: but by this means it pleased God to bring their evil purposes

to light, ſo that by tempting others. they were deceived themſelves. And it fell out thus,

One of thoſe whom the prime Ringleaders had employed about getting and taking ſubſcriptions to this their wicked deſign, being acquainted with one *Hall* a Porter, who had been a Comrade of his in *Scotland*, and deſerted the ſervice upon *Cromwells* uſurpation, came to him about the beginning of *December* 1660. and after ſome friendly greeting and drinking in a Tavern told him, that there was a great Enterpriſe in hand for the good of the well-affected in the Nation, and to that purpoſe had procured him a Commiſſion for a Foot-company. Whereupon the Porter asked him for what; To which it was replyed by him and others of his company in the room, *Wee'l pull* Charles *out of his Throne, with the reſt of the Family, and have the blood of* Monk, *and ſettle a Free State again, as it was in the Little Parliament, for the Saints muſt reign.* Whereupon the Porter ſeemed willing to engage, but aſſoon as they were parted made diſcovery of it to the next Juſtice, and acquainted him with it, who ſent his Examination with himſelf to *Whitehall*, where the Porter before the King affirmed as much.

Thereupon one Major *White* by his information was ſeized on, who, by the Kings gracious perſwaſions was induced to confeſſe the whole Buſineſſe, and the chief men concerned in it, who were Lieutenant General *Ludlow*, and Maj. Gen. *Overton*, who once ſaid he kept *Hull* for *C. Jeſus*.

Notwithſtanding this diſcovery, and the ſeizing of many ſuſpected perſons, Fifth Monarchiſts, *viz. Overton*, *Desborough*, Cornet *Day*, *Courtney*, Major *Allen*, *&c.* yet they perſiſted in their Deviliſh deſign, which ſoon after in the beginning of *January* they thus executed.

This ſtrange and unheard of Action will afford the trueſt ſight and judgement of this Phanatique crew,

even

even beyond all Example or History of the most perdite sort of men; For but a handfull of these wilde People dared to attempt the Metropolis of the City of *London*, and that two several times together. First on Sunday the 6th. of *January* 1660. after their meeting at *Colemanstreet* in the same City (having then a gracious liberty from the King for the exercise of their Devotion) they armed themselves, and came to St. *Pauls* in the dusk of the Evening, where having mustered and ordered their small Party, they placed Centinels for the time, one of whom killed an Innocent Person comming by accidentally for saying when he was demanded by them who he was for, *For God and King Charles.* After this Exploit the Alarum being given, and some Parties of the Trayned-bands comming up to them and charging of them, after they had repulled those few Files they marched to *Bishopsgate*, where they passed, and from thence to *Cripplegate*, where they came into the City again, and so to *Aldersgate*, where the Constable being weakly attended at their threatning him for the Keyes, let them out again. Here they declared for *King Jesus*, and their *Friends* or *Masters* on the Gates; Thence they proceeded to *Beech-lane*, where a Headborough opposing them, they shot him and killed him; [It is observable, that none whomsoever or wheresoever they shot recovered of the hurt, it being conceived, that they povsoned their Bullets and Slugs by chawing or other destructive Art] and so with all hast made towards *Cain-Wood*, where they lurked awhile, resolving to make another in the City, till they were routed by a party of Horse and Foot sent to drive them out thence.

Notwithstanding after they had quitted the Wood, they returned for *London* with assurance of successe in their begun Enterprise, *Venner* telling them (a Wine Cooper by Trade) *he was assured, that no weapon formed against them should prosper, nor hair of their Head be touched*,

touched, which their impunity in their first attempt made them very credulous of even to an absolute confidence.

It may not be omitted, that a little while before this sudden eruption and onset they published a most Treasonable Declaration, called, *A Door of Hope opened*, stuft with the old malicious forgeries against the Kings Royal Family, especially his blessed Father, and his most incomparable Mother, whom in expresse terms, and positively, not as before in the war, they did boldly aspers: by this means they thought to keep mens minds awake upon the old grudge, and to indispose all that Party of the Kingdom to a settlement under his Majesties Authority. But this Project failed them, either through their own præcipitant rashness, or the Peoples fixedness to that Power which God had so miraculously set over them.

To proceed, on Wednesday morning, *January* the 9th. after the Watches and Guards were removed, they renewed and re-inforced their first Enterprize. Their first effort and appearance was in *Threadneedle-street*, where they alarum'd the Trained-band that was to watch all that Day, a Party of whom being sent but to follow them, were forced to retreat to their Main-guard, who marching in a Body towards them, the Fifth Monarchists retreated into *Bishop-gate-street*, some of them into an Ale-house, known by the sign of the *Helmet*, where, after a sharp Dispute, two were killed, and as many taken; the same number being killed and wounded of the Trained-bands. The next sight of them (for they were just like Wilde-fire) was at *Colledge-hill*, by which way they went up into *Cheapside*, and so into *Woodstreet*, *Venner* being their chief Leader, having a Murrion on his head, and a Halbert in his hand. Here was the main and fiercest action, for they fought stoutly with 2. of the Trained-bands of foot in very good discipline & order; here also they received a charge from the horse of the Life-guard, whom they put to the retreat, til being over-powr'd, & *Venner* knoket down & wounded with shot, *Tufney* & *Crag*, 2 more of the chief of their Teachers

chers being killed by him they began to give ground, and soon after dispersed themselves in flight, taking several routs and wayes. The greatest part of them went down *Woodstreet* towards *Cripplegate*, firing in the rear at a Trained-band of the *Yellow* then in close pursuit of them. This Train-band lodged ten of them in the *Blew Anchor* Alehouse by the Postern, which House they maintained. Soon after came L. Coll. *Cox* with his Company, and surrounded all places about it. In the interim part of the *Yellow* aforesaid had gotten up into the tylings of the next House, which they threw off and fired in, the Rebels being in the uppermost room, who even then refused Quarter, when at the very same time another File of Muskets got up the stairs, and having shot down the door entred upon them, six of them were killed before, another wounded, and one refusing of quarter then also was knockt down with the But-end, and afterwards shot with a Musket. The rest being demanded why they craved not quarter before, answered, *They durst not for fear their own Fellows should shoot them*; such was their resolution and despiration.

The whole number in this Insurrection cannot be reckoned to more than 50. persons, though not above 40. were ever seen together: yet so great was their confidence in the Revelations of their Teachers, that they presumed to subdue and conquer with that small Remnant that could lap (canting and alluding to that History of *Gideon* recorded in Holy writ) admitting of no other Sect but the Quakers, (and but those who also agreed with them in the Tenet of their Fifth Monarchy) being the nearest of affinity to their Enthusiast opinions, to have the honor of partaking with them in this their great and glorious design, as they termed it in their aforesaid trayterous Declaration, wherein they further blasphemously said, *That if they were deceived or misled, 'twas God that deceived them*; laying their delusions, and charging their sinfull desperate Folly upon him as the Author.

In

In this Tumult and rebellious Inſurrection were ſlain of the Kings People 22. and as many of the Traytors, moſt whereof were killed in Houſes; and ſome after being taken Priſoners for refuſing to tell their Names were preſently ſhot. There were taken 20. beſides a few upon ſuſpicion, the 20. were as followeth, viz. *Thomas Venner* the Wine-cooper their Capt. *Roger Hodgkin* a Button-ſeller in St. *Clements-lane Lumbard-ſtreet*, *Leonard Gowler*, *Jonas Allen*, *John Pym*, *William Orſingham*, *William Aſhton*, *Giles Pritchard* a Cow-keeper, *Stephen Fall*, *John Smith*, *William Corbet*, *John Dod*, *John Eleſton*, *Thomas Harris*, *John Gardener*, *Robert Bradley*, *Richard Marten*, *Iohn Patſhall*, *Robert Hopkins*, and *Iohn Wels*. Theſe were brought to the Bar together, the Wounded-men had chairs allowed them, and after the Indictment read to them, which was laid both to Treaſon and Murther, *Thomas Venner* was firſt called, who, when he had held up his hand at his Arraignment, being asked guilty or not guilty, began a wild Phanatique diſcourſe about his Converſation in *New England*, and concerning the Fifth Monarchy, and the Teſtimony within him above theſe 20. years, with ſuch like impertinent diſcourſes and ſtories. He confeſſed *he was in the late Riſing, but was not guilty of Treaſon, intending not to leavy War againſt the King*; and ſo ſallied out into the ſame nonſenſical defences as at firſt: but upon the Courts inſtance of his pleading directly to the Indictment; he anſwered *Not guilty*, and put himſelf upon his Country. In the like manner *Hodgkins*, after ſome rambling diverſions from his preſent Buſineſſe; and the threats of the Court of his being recorded mute, and the ſubmiſſion of the reſt of his Fellows, (who all pleaded after ſome previous excurſions in their way and manner) pleaded likewiſe to the Indictment. Whereupon the Witneſſes being ſworn, two againſt every particular Perſon, they made it appear, *That* Venner, Tufney *and* Cragg, (the two

last whereof were slain in the Busines) *did several times perswade their Congregation to take up arms for* K. Jesus, *against the Powers of the Earth*, (which were His Majesty, the Duke of *York*, and the General) *That they were to kill all that opposed them*; *That they had been praying and preaching, but not acting for God*; *That they armed themselves at their Meeting-house in* Coleman-street *with Blunderbusses, Musquets, &c.* and other particular evidence against each to matter of Fact. The proof against *Martin Hopkins* and *Wells* was not so full, and against *Patshall* only one witnesse, who were acquitted by the Jury. The other sixteen being found guilty, and brought to the Bar, were demanded to shew cause why Sentence should not passe against them, &c. The Lord Chief Justice *Foster* charging this *Venner* with the blood of his Complices by his seduction and leading of them; He answered, *He did not*. To which the Witnesses being produced again, he blasphemously quibled and said, *It was not he but Jesus that led them*. Three of them confest their crime and errour, and craved mercy; so they were all sixteen condemned to be *Hanged, Drawn* and *Quartered*. According to which Sentence on Saturday *January* 19. 1661. *Venner* and *Hodgkins* (both uncured of the wounds they had received in their Tumult) being guarded by two Companies of the Trained Bands, were drawn on a Sledge from *Newgate* through *Cheapside*, over against their Meeting-house in *Swan-alley* in *Coleman-Street*, and executed according to their Sentence. *Venner* spoke little but in vindication of himself and his fact, and something of his Opinion, being confident *the Time was at hand when other judgement would be*; *reflecting much upon the Government*; the other, *Hodgkins*, raved and cursed in his manner of Praying, *calling down Vengeance from Heaven upon the King, the Judges, and the City of London*; nor would he give over, though the Sheriff forbad him to run on in that strange way, untill the Hangman was hastened from his

his Imployment of quartering *Venner*, to turn him off; ſo as in that mad Religion they lived, in the ſame they dyed. Their Quarters were ſet upon the 4. Gates of the City by the late executed Regicides, whoſe Quarrel and Revenge they undertook in this their Phanatick Attempt; their Heads alſo ſet upon Poles by ſome of them on *London bridge*.

On Munday the twenty firſt of *January* Nine more of them were executed all in one morning, at five ſeveral Places, by one Executioner, Two at the Weſt-end of Saint *Pauls*, Two at the *Bull and Mouth* near by, and within *Alderſgate*, Two at *Redcroſſe-ſtreet*, and at *Beech-lane*, Two at the *Royal Exchange*, and a notable Fellow, the laſt, by Name *Leonard Gowler* at *Biſhops-gate*. They all obſtinately perſiſted in their Errour (eſpecially the laſt, who began with Imprecations like *Hodgkins*, and was ſilenced the ſame way by the command of the Sheriff:) excepting a Young man who was hanged in *Redcroſſe-ſtreet*, who did relent and repent of his ſin, and the blood he had ſpilt, but yet dyed in the Opinion of Chilianiſme. After they were cut down the Sentence was not executed upon them to the full, only their Heads were cut off and ſet upon *London-bridge*.

Thus this Fire broke out, but with ſuch momentany violence that there are few can ſay (of the *Londoners* themſelves) they ſaw it. An Enterprize certainly not to be paralell'd among all the ſtrange and giddy Attempts and Exploits of any ſchiſmatical crue whatſoever: ſo that nothing can be caution and ſecurity enough againſt ſuch ſudden murtherous eruptions, in which men deluded and inſtigated by the Devil, are tempted to a negligence and miſ-prizing of their own Lives, and ſo daringly and outragiouſly invade the life of others, juſtified by (I know not what Satanical) warrant from within. This

their

their ſtoutneſs cannot be aſcribed to Valour or Courage, but rather to a Diabolical poſſeſſion, (which, as the Scripture mentions, hath thrown the poſſeſſed into the fire and water,) putting them upon ſuch deſperate and mad Hazards.

For the better prevention therefore of any ſuch riotous tumultuary Aſſemblies to the endangering not only the peace, but the actual ſudden deſtruction and maſſacre of his Subjects, His Majeſty by a Proclamation (wherein he firſt declares his reſentment and unwillingneſs of leſſening that his indulgence to tender Conſciences, which he promiſed at his comming in) did forbid and prohibit any religious exerciſe on any day in any Conventicle or Meeting-houſe, other than a Pariſh-church and Chappel, under the penalty of the Laws provided againſt riots, commanding all Juſtices of the Peace, and all other Officers, as well Military as Civil, to be very diligent in executing the intent of his ſaid Proclamation. In purſuance whereof, ſeveral Quakers and others preſuming againſt his Majeſties pleaſure, to aſſemble themſelves, and for refuſal of the Oath of Allegiance, enjoyned by the ſaid Proclamation to be taken, were committed to ſeveral Priſons, untill they found ſecurity for their Behaviour.

This Proclamation was ſtrictly obſerved for a while, but of late they have ventured to meet on the Lords day, at their reſpective Meeting-places, relying on the clemency and favourableneſſe of the King, and his Miniſters and Officers, but no doubt another courſe will be taken to bring them to conformity, as ſoon as conveniently may be.

Thus have we truely related this Hiſtory of the Engliſh and Modern Fifth Monarchiſts, which ſeem by *Pythagoras*'s Metempſycoſis to have revived, and to have tranſmigrated hence from *Munſter*; this here being a very exact Parallel of that ſeditious and Phanatique rabble: and we do well hope that this ſpirit of Rebellion and Diſobedience is ſo ſurely broken and

quelled

quelled by the just execution of these *Hotspur Millenarians*, that our Antient Regal Government, the Felicity of his Gracious Majesties Reign, our Lives, Lawes, Liberties and Estates, and the only true Protestant Religion may never more be endangered, undermined, subverted or interrupted: but that we may henceforth sit down in peace, and reap the fruit of those Blessings which God hath miraculously conferred and renewed upon this re-flourishing Church and Kingdom.

Most signally remarkable was the prudence and valour of the Right Honourable the Lord Maior in this tumultuary and dangerous insurrection. He it was whom they designed as a sacrifice to their first Outrages; and had they met with a Person of Indifferency of Spirit, had undoubtedly surprized the Magistracy and Government of this famous City, and in him subdued (their great Quarrel) Authority.

But as in former Ages this most renowned City hath had Champions of its own growth, who have added to their Honour of Majoralty, the atchievements and glories of their private worth, such as was Sir *John Wallworth* Fishmonger of *London*, in the daies of *Richard* the 2*d*. and many others; so hath God raised up in these later times a man of as publique and eminent spirit, and reserved the Honourable Sir *Richard Brown* then Lord Maior, for the triumph over these last essayes of Disloyalty, under the grievances whereof he had so long and so sufferingly laboured.

Indeed to his vigilance and present courage the suppression of that Rebellion must be chiefly assigned; he did offer that Person which they so greedily sought, they found him readier to quell than to fear them. In fine, God was pleased to punish their sin through it self; they intended the distruction of the Magistrate, and his care, loyalty and courage was the chiefest means of quashing that dangerous design, promoted by others of a more powerfull influence, though not hitherto named or discovered.

The

The successe of that Enterprize will conclude his Prayses, and to take it from the mouth of those Desperadoes, they never did acknowledge or refer their Defeat to any other Cause, but his resolutenes and sudden appearance.

What is now attributed to the Governour, is alwayes applicable to the Government: and questionlesse as the diligent hand of the private man makes him rich, so the diligent hand of the publick Minister of Justice, will make a People happy.

But whose deepest and most intent thoughts and care for the quiet and well-ordering or policy of Government can secure the peace of it! for after this dangerous Wilde-fire of the Fifth Monarchists had spent it self (a mere flash of the Gunpowder Treason) and all things seemed by the terrible detestablenesse and foolish violence of those Rebels to be stated quietly and fixedly in the Government established in his Majesty; lo some Sparks of the late Combustion, that had been raked up in its own shame, even in that accursed Toleration of the Usurper *Cromwell*, (in this vacancy of Government by our Hierarchy) appeared again, and that with so much astonishment to all sober Persons, that the story of it will seem a blemish to Christianity.

It hath found a Name already (the *Ranters*) among the Heresies which have infested the Church, we shall only adde this monstrous guilt to it, which is clearly *de novo* in this ensuing Relation.

One *Vaughan* a RANTER, once a *Quaker*, having got three Women to be his Proselytes and Partakers of his sin, put into their hands a Paper writ full of lascivious and lewd songs, which he (going before them) sung out aloud, they also bearing their part; in this manner they came to the Church at *Black Fryers*, where notice being taken of them, both by their singing, and the Fellow's strange habit, which

(which was a Holland ſhirt, without doublet or breeches, (only drawers) ſilke ſtockins and white ſhoos, a cap on his head, the whole dreſſe trimm'd with red Ribbons alike, being alſo aged) cauſed the Officers of that Pariſh to endeavour to ſeize them, but they not comming time enough, they proceeded in this debaucht manner to St. *Pauls*, where they were preſently ſecured by an Officer, and by him carried to *Wood-ſtreet* Compter, where they remained until the return of the right Honourable the Lord Mayor from the ſermon at *Pauls*, who remanded them to the ſame Compter till after dinner.

Being then brought before his Lordſhip, the ſaid *Vaughan* moſt abhominably uttered ſuch foul ſpeeches, with ſwearing & curſing ſo much to the ſcandal of all Chriſtians, that my Lord commanded his Officers to depart the room, hoping to reclaim theſe perſons in private by his Authoritative moderation, taking them for poſſeſſed.

This wicked fellow hereupon proceeded in his vile diſcourſes, to which his Strumpets aſſented, no Brothel-houſe allowing that profaneneſſe of ſpeech they uſed even before my Lady Mayoreſſe: ſo that my Lord ſeeing them ſo incorrigibly wicked, and after they had abuſed and contemned all Magiſtracy and Miniſtry, (wherein they agree with the Fifth Monarchiſts) to his face, ſent them to Bridewell, there to remain till the next Seſſions, *Sept.* 8. 1661.

NOt long after that Juſt ſeverity executed upon thoſe Mad and violent Millenaries, or Fifth Monarchiſts for their wild and trayterous inſurrection in the City of *London* but the ſame year, appeared the ſame ſpirit again in ſome of the ringleaders of that deſperate remnant, *viz.* one *John James*; by profeſſion a Small-coal-man, and uſing that Trade: who, as is ſuppoſed, was engaged in the former horrid buſineſſe,

but had saved or absented himself the day they rose last, and so lurked in his malice as a serpent in his den; ever since to his apprehension.

The cause for which he was so apprehended, was for several trayterous Speeches and invectives (in the meeting place of his Sect and opinion, where he was the chief Rabby and Teacher) against the King, his Person, Government, Authority, and Royal Family; which relisht of the same trayterous design as was couch'd in the Declaration of *Venner* and his Complices: whereof notice being taken, and the words hee uttered being recorded by some loyal persons who got in among his *Corah*-like Congregation, he was by a Justice of Peace in White Chapel, where the words were spoken, committed to *Newgate*, and from thence in *Michaelmas* term brought to his Tryal at the Kings Bench Bar in *Westminster Hall*, where the said trayterous words were proved against him, though he confidently denyed them, and brought several of his own sect to justifie his Defence.

He was found guilty nevertheless by the Jury, who gave credit to those persons being of good report, that gave the evidence against him, whereupon he received sentence to be executed as a Traytor, which on the 27th of November 1661. was executed upon him at *Tyburn*, in the way whither Divers of his Followers took their leaves of him, shewing many expressions and demonstrations of Kindness towards him, throwing themselves (as he passed) into the Sledge where he was drawn, and there embracing him; so fond are opinionated Hereticks of the Persons of their Seducers.

Being come to the Gallows, he there persisted in the denyal of his words, but avowed and owned his Opinion of Christs Personal reign, and the like dangerous Principles against Magistracy and Government, and that they were Usurpations of that Power which was to be vested in, and was entrusted with the

the Saints, and confidently affirmed the certainty of its ſhort accompliſhment in the glory of *Sion*, &c. and then thanked the Sheriff for his civility and patience, (which was more than uſual in that ſort of men) and was preſently executed, and his Head and Quarters, as his Fellows, was ſet upon the Gates of *London*.

That which was moſt obſervable at this mans death, was his aſſerting the Jewiſh Sabbath, and the non-obſervance of the Lords day, *Saturday* being the day when his Conventicle met together; ſo that Judaiſme and Chiliaſme will in time joyn hand in hand, and as they look in vain for their Meſſiah, ſo do thoſe Monarchiſts expect the Perſonal reign of him. He prayed not alſo for the King, or any Earthly Authority, but with the wonted peremptory confidence of his Sect, that think themſelves all to be Princes, or that they ſhall be ſo, breathed out his troubleſome Spirit, and expired.

A vindication of the Presbyterians concerning the Kings death.

THis Party being very numerous in the beginning of the War (ſtyled before by the name of *Puritans*) will require a brief account to be given of them here, that Poſterity may know what manner of men, and profeſſion they were, who are ſo peremptorily accuſed for being acceſſory to the Horrible murder of our late bleſſed Soveraign.

It cannot be denyed, but that out of zeal of a Reformation of Church and State, many religious people of that way were brought and induced readily to aſſiſt thoſe ends declared for by the Parliament, being deluded with the fallacious, though pious pretexts of ſome private minded men, who from the ſucceſs of the War drove on new deſignes every day, till they centred at laſt quite contrarily to all their Remonſtran-

ces, Protestations, Oathes and Covenants, in the subversion and extirpation both of the King and his Government.

As soon as those wicked Councels came to be discovered, then did the Presbyterian party begin to oppose themselves both in Parliament and Army; but the Army by its new modelling under my Lord *Fairfax*, was so estranged from its first Principles, that all hopes of reducing them to their duty, either openly or underhand, proved vain and fruitless, though attempted both wayes by those Honourable Patriots of both Houses of this Perswasion, and for which many of them, with Citizens and other Persons of Quality, were articled against by the Army, and secured in the Tower of *London*.

Notwithstanding they desisted not for all discouragement, but through their Counsells and assistance a Treaty with the King was brought afoot, after it had been twice rejected through the threats of the Army, and that upon very Honourable Conditions, to be personally managed in the *Isle of Wight*, maugre all the Artifices, as well as menaces of the Rebel-Sword-men, who now imployed and used their utmost endeavours to confound the Kingdom.

The Treaty in the mean while proceeded to its desired effect, the Presbyterians in Parliament most vigorously prosecuting the settlement of the Kingdom which the Independents as obstinately opposed, being sure to be backed by their Janizaries of the Army. With the conclusion of that Treaty the two Houses declared themselves satisfied by a Vote passed by far the Major part (who you must note were all Presbyterians) that the Kings Concessions were a good ground for them to proceed to the settlement of the three Kingdoms.

This was done in the face of the Army, then drawn up close to *London* with a resolution to force the Parliament to follow their dictates. Thereupon in the middle

middle of *December* 1648. Collonel *Pride* (whose Regiment of Foot, and Collonel *Riches* of Horse had undertaken to guard the Parliament in lieu of the City Trained bands, and without the consent of the two Houses, secured and excluded 140. Members of the House of Commons, known to be Presbyterians, and to have voted for a Composure with the King.

When they had thus garbled the Parliament, the Independent Members invest themselves with the Authority of the House of Commons, never enquiring for their Fellows farther than a Note to their General to know why he detained them, which notwithstanding the instance of the secluded Members to the Speaker for their priviledges and liberty, was never further prosecuted, and these Patriots totally debarred of sitting in the House.

Hereupon this remnant of the Parliament hatched on the Armies designs, never so much as owning the House of Lords. The King in the mean while is removed contrary to the Order of the two Houses while in being such, and the bringing him and all other Capital Delinquents to Justice is the first work of this new packt Convention. Then did the secluded Members, fore-seeing what a heap of Mischiefs were falling upon the three Kingdoms, protest, That any thing that should be done by the Junto then sitting, during their forcible exclusion, should be of no validity.

This signified nothing to men resolved to go through wih their detestable design, to which they had engaged themselves to the Army; therefore now the scandal of that approaching evil sounding every where an imputation and charge on the Presbyterian party, as *who had brought the King to the block, where their brethren in iniquity the Independents would cut off his Head*; the chief Ministers of the Presbytery in and about *London*, after many fastings and prayers that God would restrayn the furious rage of Blood-thirsty

men against their Soveraign, did with Christian Boldness publish also a Declaration, therein clearing themselves, and warning others to refrain from the guilt of that rebellious Regicide; a short Abstract of which Declaration here followeth.

Page 3. *WE are compelled to clear our Innocency at this time, because there are many who very confidently (yet most unjustly) charge us to have been formerly instrumental in taking away the life of the King; And because also there are others, who in their scurrilous Pasquils and Libels (as well as other virulent Tongues) present us to the World as a seditious Sect, and treacherous Obstructors of what all the godly people of the Kingdom do earnestly desire for establishing of Religion and Peace, in that we stick at the execution of the King, whiles yet we are (as they falsly affirm) content to have him convicted and condemned; all which we do from our hearts disclaim before the whole world.*

Ibid. *For when we did first engage with the Parliament (which we did not till called thereunto) we did it with loyal hearts and affections towards the King and his Posterity. Not intending the least hurt to his Person, but to stop his Party from doing further hurt to the Kingdom; Not to bring his Majesty to Justice; but to remove the Wicked from before him, that his Throne may be established in Righteousness; Not to dethrone and destroy him, which we fear is the ready way to the destruction of all his Kingdoms.*

Pag. 4. *Again, That which put any of us at first to appear for the Parliament, was the Propositions and Orders of the Lords and Commons in Parliament, June 10. 1642. for bringing in of Money, Plate, &c. wherein they assured us that whatsoever should be brought in thereupon should not at all be employed upon any other occasion than to maintain the Protestant Religion, The Kings Authority, his Person and Royal dignity, the free course of Justice, the Laws of the Land, the Peace of the Kingdom,*

dom, and the Priviledges of Parliament against any Force which should oppose them.

And in this we were daily confirmed more and more, Ibid.
and encouraged by their (the Parliaments) *many subsequent Declarations and Protestations, which we held our selves bound to believe, knowing many of them to be godly and* conscientious men of Publick Spirits, zealously promoting the Publick good, and labouring to free this Kingdom from Tyranny and Slavery, *which some evil Instruments about the King* (as was pretended by the Great men of the Faction) *endeavoured to bring upon the Nation.*

As for the present actings at Westminster *since the* Ibid.
time that so many of the Members were by force secluded divers imprisoned, and others thereupon out of conscience and indignation, that their presence (when they were sure Loyalty would be overawed or overvoted) *should not adde countenance to their invaded* Power, *absented themselves; and there being not that conjunction of the two Houses as heretofore, we are wholy unsatisfied herein, because we conceive them to be so far from being warranted, by sufficient Authority, as that in our apprehensions they tend to an actual alteration, if not subversion of that which the Honourable House of Commons in their Declaration of* April 17. 1646. *have taught us to call the Fundamental Constitution and Government of this Kingdom, which they therein assure us, (if we understand them) they would never and in no wise alter.*

Yea we hold our selves bound in duty to God, Religion, Pag. 5.
Parliament and Kingdom to professe before God, Angells and Men, That we verily believe that which is so much feared to be now in agitation, the taking away the life of the King in the present way of Tryal, is not only not agreeable to any word of God, the Principles of the Protestant Religion, (never yet stayned with the least drop of bloud of a King) or the Fundamental Constitution and Government of this Kingdom, but contrary to them, as also to the Oath of Allegiance, the Protestation of May 5.

1641. *and the Solemn League and Covenant, from all or any of which Engagements we know not any Power on Earth able to absolve us or others.*

In which last we have sworn (with hands lifted up to Almighty God) 'That we shall with sincerity, reality, 'and constancy in our several Vocations endeavour 'to defend with our Estates and Lives, mutually to 'preserve and defend the Rights and Priviledges of 'the Kingdoms, That the World may bear Witness 'with our *Consciences* of our *Loyalty*, and that we have 'no thought or intent to diminish his *Majesties just* 'Power and *Greatnesse*.

Pag. 6. *Therefore we do in the name of the great God warn and exhort all who belong to our particular Ministry, and also all the People of God to whom the said Covenant hath been administred by us (that we may not suffer them to run upon that highly provoking sin of Perjury), to keep close to the Wayes of God, and the rules of Religion, the Lawes, and their Vowes in their constant maintaining the true Reformed Religion, the Fundamental Constitution and Government of this Kingdom, and to pray earnestly to God that he would restrain the violence of Men, that they may not dare to draw upon themselves and the Kingdom the Bloud of their Soveraign.*

After the perpetration of that detestable Murther, they could never be brought to a Complyance, to observe their Thanksgivings nor Fasts: Nor could the Secluded Members, though invited upon the account only of closing with them in their future actions, without any approbation of their former Error, resume their Places in the House, till that blessed Time came when they were called to restore the Kingdom to its *David*, our gracious Soveraign. The Loyalty of their Counsells in that juncture are so famously known, and but just removed from our sight, that I shall not repeat them here, neither those signal Sufferings of Mr. *Love* and other Presbyterians upon the same

Royal

Royal account, hoping the Reader is sufficiently satisfied already.

A short view of the present State of the Churches of these Three Kingdoms, restored to the Antient Government by BISHOPS *in* Annis 1660, 1661.

THat Episcopacy hath alwaies been the Government of these Churches since Christianity was planted here, and, that the Prelacy was from the time of any Record, its unseparable adjunct, is confest of all hands, neither was there ever before our late unhappy troubles, any question or dispute raised concerning the legality of its Government, though all on a sudden, as if with the force of an Earthquake we of this last Generation saw it torn up by the roots. The most durable Empires have their certain periods, or at least by sudden violent causes are subjected to strange Alterations.

Popular discontents enraged to Tumults (and Gods providence permitting the fury of the People to run beyond its bounds, the whole Composition and Frame of this Church and State through his unsearchable judgements being out of temper and due order) made their first Effort upon the Ecclesiastical Government, which being the weakest, the easie overthrow of that, proved but too sad an Encouragement and advantage to bring down the other, of Monarchy. It was pretended, and verily intended by some mistaken Reformists, that the lopping off those luxuriant and excrescent Branches of the Hierarchy would adde more sap and vigour to the remaining; though it was fore-judged that that Politick saying of King *James*, *No Bishops no King*, would be verified in the winding up of our late Reformation. We

We have lived to see, that those two terms are convertible, for *No King no Bishop* they are like *Hippocrates Twins*, flourish and prosper, or decay and fall together. For no sooner was the State restored to its pristine Monarchical Government by the Return of our Sovereign to his Royal Throne, but like a King after Gods own own heart, he consults where he should rest the tossed Ark of the Church, which both his Conscience and reason of State soon returned into the custody and care of the Reverend Fathers the Bishops.

Indeed they are Persons of such sanctity and integrity of life and conversation, besides their incomparable Learning, that for this very gracious care of his Majesty, his People were sufficiently and for ever obliged to praise and admire him. And if our mad and inconsiderable Zealots, would be content with what they see, and not be prejudiced with Divinations what they will bee, or not fancy them to be all such as the persecuting Bishops in Queen *Maries* dayes (their Picture of the whole Order) and consider what and how many worthy men of that Tribe, have been Nursing Fathers to the Church in the times when Dr. *Sibs*, Dr. *Preston*, Mr. *Dod*, lived unmolested by them, though other wise reputed unsatisfied, they would not so rashly and unchristianly inveigh against that Sacred Function, nor cry out so vehemently of Superstition and Persecution, Fire and Fagot, Banishment and the like, before there be the least appearance of it, though by their seditious Discourses they do as much as in them lyes to force a severe hand upon them.

To return to our purpose in this Kingdom of *England*, are now re-established 26. Bishops, both in their Ecclesiastical Patrimony, and their right of Peerage as Lords Spiritual, by the repeal of the Statute extorted 17 *Caroli*, That no Persons in Holy Orders should exercise Temporal Jurisdiction. Two of them Arch-bishops, Nine of the Antients still surviving,

ving, by whose hands the other were consecrated, (a mercy I assure afforded to us in prolonging their lives beyond the Law, which extinguished them in their Politique capacity) each Archbishoprick and Bishoprick hath a Deanry and Chapter, consisting of Deans and Prebends, besides Arch-deacons, some Deanries, Independent of Bishopricks, such as is that of his Majesties Chapel Royal, the Deanry of *Westminster*, and the Deanry of *Windsor*; the Names of them are as follow, being ranked thus,

Lord Archbishop of *Canterbury*, consecrated a Bishop in *Anno* 1637. Primate and Metropolitan of *England*, hath in his Diocess which is included in *Kent* 257. Parishes.

Lord Archbishop of *York*, consecrated a Bishop 1644. Metropolitan of *England*, hath in his Diocess included in *York-shire* and *Nottingham-shire* 581. Parishes.

Lord Bishop of *London*, hath in his Diocess of *London*, *Essex* and *Middlesex*, *Hartford-shire* part 623. Parishes.

Lord Bishop of *Durham*, in his Diocess of *Durham*, *Northumberland*, and *Man-Isle* 135.

Lord Bishop of *Winchester*, Prelate of the Garter, hath in his Diocess of *Hamp-shire*, *Surrey*, *Isle of Wight*, *Guernsey* and *Jersey* 362.

Lord Bishop of *Bathe* and *Wells*, in his Diocess of *Somerset-shire* 388.

Lord Bishop of *Oxford*, hath in his Diocess of *Oxford-shire* 195.

Lord Bishop of *Bangor* in his Diocess of *Carnarvan-shire*, *Anglesey*, *Monmouth*, *Denbygh-shire* part 107.

Lord Bishop of *Rochester*, in his Diocess *Kent* part, 98.

Lord Bishop of *Ely* hath in his Diocess of *Cambridge-shire* and *Ely-Isle* 141. Parishes.

Lord

Lord Bishop of *Chichester*, hath in his Diocess of *Sussex* and *Hartford-shire* part 557.

Lord Bishop of *Sarum*, hath in his Diocess of *Wiltshire* and *Berk-shire* 248.

Lord Bishop of *Worcester*, hath in his Diocess of *Worcester-shire*, *Warwick-shire* part 241.

Lord Bishop of *Lincoln*, hath in his Diocess of *Lincolnshire*, *Leicester-shire*, *Huntingdon-shire*, *Bedfordshire*, *Buckingham-shire*, *Hertford-shire* part 125.

Lord Bishop of *St. Asaph*, *Denbigh-shire* part, *Flintshire* part 121.

Lord Bishop of *St. Davids*, hath in his Diocess of *Pembroke-shire*, and *Carmarthan-shire* 308.

Lord Bishop of *Landaff* in his Diocess of *Glamorgan*, *Monmouth*, *Brecknock*, *Radnor-shire* part 177.

Lord Bishop of *Carlile*, in his Diocess of *Cumberland* and *Westmerland* 93.

Lord Bishop of *Chester*, in his Diocess of *Cheshire*, *Richmond-shire*, *Flint-shire* part. *Cumberland* part, *Lancashire* 256. Dr. *Walton* lately dead; Dr. *Crofts* Bishop.

Lord Bishop of *Exeter*, in his Diocess of *Devon-shire*, *Exeter* City, *Cornwall*, 623.

Lord Bishop of *Bristol*, in his Diocess of *Bristol* City, *Dorset-shire*, 236.

Lord Bishop of *Norwich*, hath in his Diocess of *Norfolk* and *Suffolk*, 1121.

Lord Bishop of *Gloucester*, in his Diocess of *Gloucester-shire*, 267.

Lord Bishop of *Hereford*, hath in his Diocess *Hereford-shire*, *Shrop-shire* part, *Worcester-shire* part, *Radnor-shire* part, 313. Dr. *Nicholas Monk* lately dead.

Lord Bishop of *Coventry* and *Litchfeild*, Dr. *Hacket* newly consecrated, hath in his Diocess of *Warwick-shire* part, *Stafford-shire*, *Derby-shire*, *Shrop-shire* part, 241.

And for the better establishing of Peace and Unity throughout all the Three Kingdoms, the Kings Majesty

jeſty religiouſly bent upon Uniformity in the ſervice and worſhip of God, as the true Baſis of Religion, hath appointed the ſame Government by Biſhops in *Ireland* and *Scotland*; the Epiſcopal Sees of the former, which we omit here for brevity, being filled with learned and pious Perſons; and thoſe of *Scotland* alſo in part, Four Archbiſhops, and three Biſhops, being conſecrated here in *London* by the Reverend Fathers of this Church, through failer of a Biſhop ſurviving in that: and for the ſupport of their Authority in that Kingdom, which hath been tempeſted long with the paſſion and humour of ſome of that Clergy, the King lately emitted a Proclamation forbidding Eccleſiaſtical Synods or Meetings of Presbyteries, untill Authorized and Ordered by the Archbiſhops and Biſhops of that Kingdom, who are now a filling up the vacant Sees thereof.

The Names of the Scotch *Biſhopricks are as followeth.*

Archbiſhop of St. *Andrews.*
Archbiſhop of *Glaſgow.*
Biſhop of *Edinburgh.*
Biſhop of *Dunkell.*
Biſhop of *Murray.*
Biſhop of *Orknay.*
Biſhop of *Breabin.*
Biſhop of *Aberdeen.*
Biſhop of *Dumblane.*
Biſhop of *Argyle.*
Biſhop of *Iles.*
Biſhop of *Roſſe.*
Biſhop of *Catbnes.*
Biſhop of *Liſmoir.*

An

Peace and Plenty still are joyn'd.
By Peace good Arts are more refined.
Nay, Peace Religion doth maintain:
While War brings Atheisme in again.

An Exhortatory Conclusion for Peace.

AND now since it hath pleased God through so many Labyrinths of Confusions and dangers to extricate and rescue these 3. Nations, and restore *Religion* again to its pristine state and condition, though not

not yet to its glory and splendor, which it spread through the Christian world, and which in Gods good time all good men hope to see again reflourish; *when we shall likewise consider the miraculous manner of its Reformation, paralell'd with its wonderfull Restitution, both effected without the least drop of Bloud,* Edward *the* Sixth *happily laying, and Queen* Elizabeth *as piously as prudently confirming it, King* James *and King* Charles *the* First *most carefully cherishing of it in those distempers with which Faction and some mens sacrilegious covetousnes had troubled it, and his most sacred Majesty now healing and repairing its breaches, and restating it in its primitive beauty, reconciling and composing all those sad Divisions and Animosities of the several Parties who pretend to Piety and sincere Devotion:* What should longer continue this Feud amongst us to the reproach of our Profession, and to the shame of Christianity, giving thereby so great an advantage to the greater and lesser Beasts of prey, the *Papist* and the *Sectary* to make havock of the Flock and Church of Christ.

Let therefore all men no longer prævaricate with their Conscience (in matters of some inconsiderable scruples) who agree in the same Doctrine, and the Truths professed in this Church; and consider the wofull desolations, that almost deluge of Bloud which has attended those attempts against her, fomented questionlesse by the Jesuit, who not able to wreak his revenge upon us by his own power, armed & engaged us one against another, till he had neer destroyed both Church and Kingdom. And remember likewise from our late sad experience, that disputes and differences of this Nature, are but prævious Provocatives to War and Bloudshed, whose dire effects, without any advantage gained thereby either to the victor, or to the vanquished, This Church and Kingdom will yet feel for many succeeding Generations.

Pacem te poscimus omnes.

March 1662. FINIS.

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